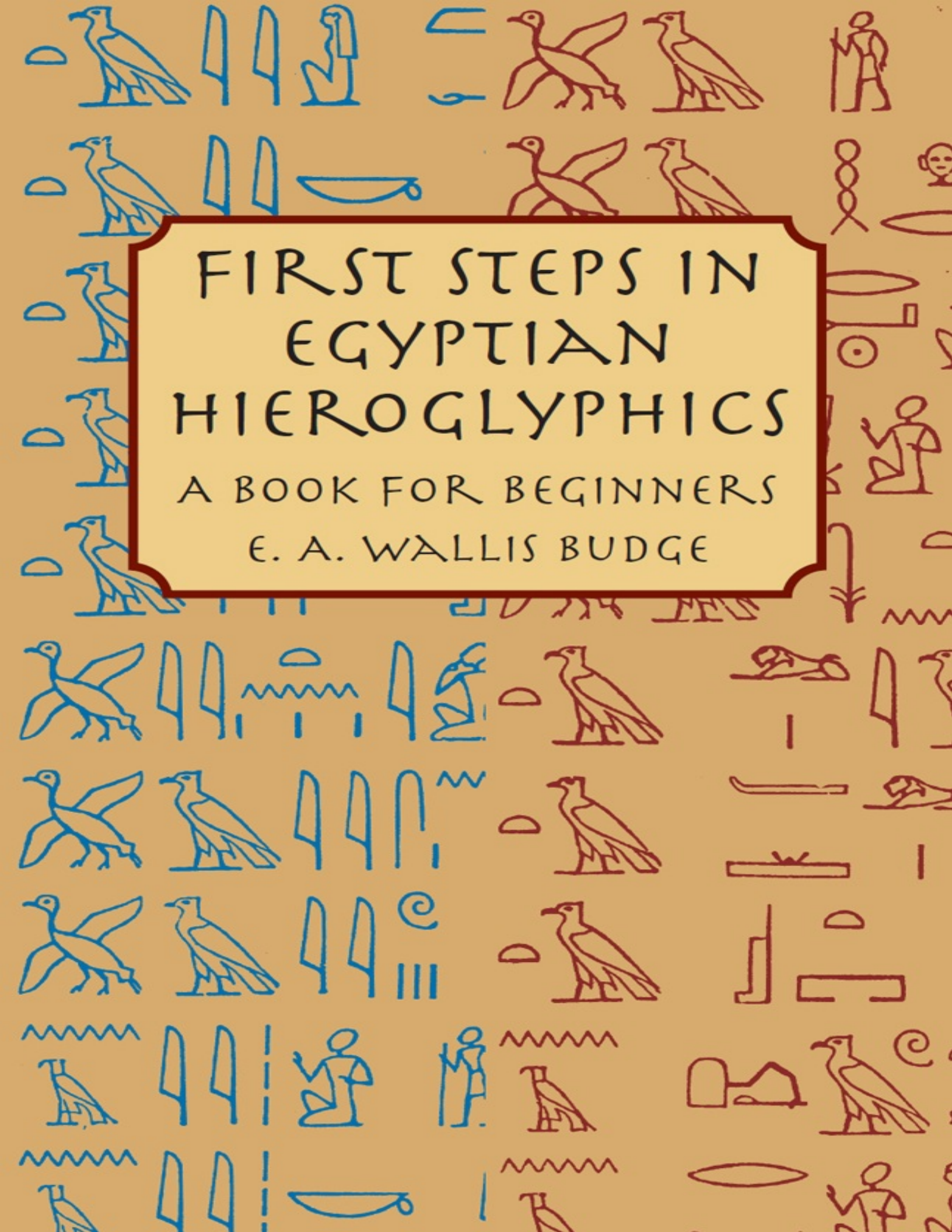


FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS

E. A. WALLIS BUDGE

FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS.

E. A. WALLIS BUDGE

DOVER PUBLICATIONS, INC.
MINEOLA, NEW YORK

Bibliographical Note

This Dover edition, first published in 2003, is an unabridged republication of *First Steps in Egyptian: A Book for Beginners*, originally published by Kegan Paul, Trench, Trübner & Co., Ltd., London, in 1895.

Library of Congress Cataloging-in-Publication Data

Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857–1934.

First steps in Egyptian hieroglyphics : a book for beginners / E.A. Wallis Budge.

p. cm.

Originally published: First steps in Egyptian : a book for beginners. London : Kegan Paul, Trench, Trübner & Co., 1895.

eISBN 13: 978-0-486-14657-7

1. Egyptian language—Grammar. 2. Egyptian language—Readers. 3. Egyptian language—Writing, Hieroglyphic. I. Title.

PJ1135.B83 2003

493'.182421—dc22

2003062552

Manufactured in the United States of America

Dover Publications, Inc., 31 East 2nd Street, Mineola, N.Y. 11501

I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K.C.B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l' Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B.C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include

examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

CONTENTS.

Preface

PART I.

Introduction :—
- Egyptian Writing
- Alphabetic signs
- Syllabic signs
- Determinatives
- Pronouns
- Nouns
- The Article
- Adjectives
- Numbers
- Measures
- Time, divisions of
- The Year
- The Verb
- The Adverb
- Prepositions and Conjunctions
- Particles

A list of common words to be learnt
Egyptian Gods and Goddesses

PART II.

Texts with interlinear transliteration and word for word translation :—

1. Extracts from the Prisse Papyrus

   See Prisse d'Avennes, *Facsimile d'un papyrus égyptien en caractères hiératiques*, Paris, 1847; and Virey, *Études sur le Papyrus Prisse*, Paris, 1887.

2. Extracts from the pyramid texts of Unȧs and Tetȧ

   See Maspero, *Recueil de Travaux*, tomm. III, IV and V, Paris, 1882, 1883, 1884.

3. Inscription from the tomb of Ḥeru-khuf at Aswân

   See Schiaparelli, *Una tomba Egiziana* (*Atti della R. Accademia dei Lincei*, anno CCLXXXIX., Ser. 4ª, Classe di Scienzie Morali, t. X. Roma, 1893, pp. 22—53).

4. Inscription from the stele of Abu

   See Maspero, *Recueil de Travaux*, tom. III, p. 115 f.

5. Inscription of Ȧṭa

6. Inscription from the tomb of Khnemu-Ḥetep at Beni-hasan

   See Newberry, *Beni Hasan*, pt. 1. Lond., 1893, pl. 41.

7. Inscriptions from the tomb of Ȧmeni-em-ḥāt at Beni-Hasan

   See Newberry, *op. cit*, pll. 8, 11, etc.

8. Stories of the reigns of Seneferu and Khufu

   For the hieratic text, transcript, etc., see Erman, *Die Märchen des Papyrus Westcar*, Berl., 1890, pll. 6, 7.

9. The Life of Amāsis, the naval officer, as told by himself

   See Lepsius, *Denhnäler*, Abth. III, Bl. 11, and for the last translation by Brugsch see *Egypt under the Pharaohs*, vol. 1, p. 249 ff.

10. The Harper's Lament

    See Stern, *Aegyptische Zeitschifi*, 1873, p. 60.

11. The Battle of Megiddo

    See Maspero, *Recueil de Travaux*, tom. II, p. 51 ff.

12. Speech of Ȧmen-Rā to Thothmes III.

    See Mariette, *Karnak*, Leipzig, 1875, plate 11; and Brugsch, *Geschichte Aegyptens*, Leipz., 1877, p. 352 ff.

13. Address of Thothmes III to Osiris (Book of the Dead, Chap. CLIV

    See Naville, *Todtenbuch*, Bd. 1. Bl. 179.

14. Specimens of the Maxims of Ani

    See Chabas, *L'Égyptologie*, Chalons - sur - Saone, 1874; Amélineau, *La Morale égyptienne*, Paris, 1892.

15. Hymn to Osiris

    See Ledrain, *Monuments Égypiiens*, PI. XXII ff.; and Chabas, *Revue Archéologique*, 1857, p. 65.

16. Inscription from the Stele of Teḥuti-nefer
    See Maspero, *Recueil de Travaux*, tom. III, p. 122, tom. IV, p. 125.
17. Inscription from the Stele of Tchanni
    See Maspero, *Recueil de Travaux*, tom. IV, p. 130.
18. Inscription from the Stele of Sesh
    See Maspero, *Recueil de Travaux*, tom. IV, p. 127.
19. Inscription from a sepulchral Stele
    See Piehl, *Recueil de Travaux*, tom. I, p. 197.
20. Inscription from the Stele of Ȧmen-hetep
    See Piehl, *Recueil de Travaux*, tom. II, p. 124.
21. Hymn to the god of the Nile
    See Birch, *Select Papyri*, pl. XX f.; Maspero, *Hymne au Nil*, Paris, 1868.
22. Examples of the Proverbs of Tuauu-f-se-Kharthai
    See Birch, *Select Papyri*, pll. XV—XX, CXXVIII— CXXXIV; and Maspero, *Du Genre Épistolaire*, Paris, 1872.
23. The Destruction of Mankind
    See Lefébure, *Tomheau de Séti I*, part IV, pll. 15—18; Brugsch, *Die neue Weltordnung*, Berlin, 1881; Naville, *Trans. Soc. Bibl. Arch.*, vol. IV, p. 1 ff., vol. VIII, p. 412 ff.; Wiedemann, *Die Religion der alien Aegypter*, p. 32 ff.
24. The War of Rameses II. against the Kheta
    See Guieyesse, *Recueil de Travaux*, tom. VIII, pp. 136, 136.
25. Hymn to Rā (Book of the Dead, Chap. XV)
    See Naville, *Todtenbuch*, Bd. I. Bl. 16.
26. Numbers from the papyrus of Rameses III.
    See Birch, *Facsimile of an Egyptian Hieratic Papyrus*, London, 1876.
27. The Legend of Ra and Isis
    See Pleyte and Rossi, *Papyrus de Turin*, pll. 31, 77, 131— 8; Lefébure, *Aegyptische Sprache*, 1883, p. 27; Wiedemann, *Die Religion*, p. 29 f.
28. From the Monument of Uaḥ-ȧb-Rā em khu
    See Piehl, *Recueil de Travaux*, tom. III, p. 28.
29. Texts from the sarcophagus of Paṭepep
    See Bergmann, *Recueil de Travaux*, tom. III, pp. 148—152.
30. The Legend of the Seven Years' Famine in Egypt 261—268
    See Brugsch, *Die biblischen sieben Jahre der Hungersnoth*, Leipzig, 1891.
31. From an Inscription of Ptolemy V.

See Bouriant, *Recueil de Travaux*, tom. VI, p. 1 ff.

PART III.

Egyptian Texts untransliterated and untranslated*
Glossary

* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, etc.

A LIST OF EGYPTIAN GRAMMARS.

Champollion (le Jeune),	*Grammaire Égyptienne ou principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, publiée sur le manuscrit autographe,* Paris, fol. MDCCCXXXVI.
Birch, S.	*Hieroglyphic Grammar* (Published in Bunsen, *Egypt's Place in Universal History,* Vol. V, pp. 590—716, London, 1867).
Rougé, Emmanuel de,	*Chrestomathie Égyptienne ou Choix de Textes Égyptiens transcrits, ... et précédés d'un abrégé grammatical.* Fasc. 1, Paris, 1867; fasc. 2, Paris, 1868; fasc. 3 and 4, Paris, 1875, 1876.
Brugsch, H.	*Hieroglyphische Grammatik*, Leipzig, 1872.
Renouf, P. le Page,	*An Elementary Grammar of the ancient Égyptian language in the hieroglyphic type*, London, 1875.
Rossi, Francesco,	*Grammatica Copto-Geroglifica con un' appendice dei principali segni sillabici e del loro significato*, Roma-Torino-Firenze, 1877.
Erman, A.	*Neuägyptische Grammatik*, Leipzig, 1880.
Coemans, E. M.	*Manuel de la langue Égyptienne*, Gand et Paris, 1887.
Loret, V.	*Manuel de la langue Égyptienne*, Paris, 1889.
Erman, E.	*Egyptian Grammar with table of signs, bibliography, exercises for reading and glossary*, London, 1894. Published in German and in English. The English translation is by J. H. Breasted.

DICTIONARIES.

Birch, S.	*Dictionary of Hieroglyphics* (Published in Bunsen's *Egypts Place in Universal History*, vol. V, pp. 337—5&6, London, 1867.
Brugsch, H.	*Hieroglyphisch-Demotisches Wörterhuch enthaltend in wissenschaftlicher Anordnung die gebräuchlichsten Wörter und Gruppen der heiligen und der Volkssprache und Schrift der alien. Aegypter*, Bdd. I—IV, Leipzig, 1867, 68.
Do.	Do. Do. Do., Bd. V—7, Leipzig, 1880.
Pierret, P.	*Vocabulaire Hiéroglyphique*, Paris, 1875.
Levi, S.	*Vocabolario geroglifico copto-ehraico*, tomm. I—VII. Torino, 1887—1889.

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[5] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menâ to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Great antiquity of picture writing.

Permanence of hieroglyphic characters.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[6] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i e.*, for inscriptions

upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[7] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**[8] is an abbreviated form of hieratic writing which was much used in legal documents from about B.C. 650 to the Roman period.

Various kinds of hieroglyphic writing.

Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

Egyptian palaeography:— Hieroglyphic inscriptions.

(1) To be read from left to right

(2) To be read from right to left



(3) To be read from left to right



(4) To be read from right to left.



Direction in which hieroglyphics are to be read.

Hieratic and Demotic.

Hierolglyphics as ideographs and phonetics.

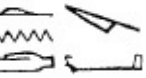
(1) *nuk seχseṭ ḫebet en ba em Ṯ'eṭṭeṭu*

(2) *un-ȧ ḫenā Ḥeru em net' qāḫ pui ȧbi*

(3) *ȧnet' ḫrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*

(4) *χeperȧ ḫeri-ȧb ut'a-f utu meṭu χeper neteru tememu*.

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus  , *reθ* (for *remθ* represents a man, , *maa* an eye, *ḫentasu*, a lizard, *mȧ*, a lion,  *māχait*, a pair of scales,  *sa*, a goose, and so on; these are examples of ideographs. But  is the letter *p*,  is the letter *f*,  is the letter *r*, is the letter *ṭ*, and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḫ* (?), *fen ṭ*, *re* and *ṭeṭ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way : the sound of the first letter in the name of an object was given to signs. the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḫ* “to open”, and that it was pronounced something like *ptaḫ* (compare the Hebrew פֶּתַח *pĕthaḫ*); the sound of the first letter of *ptaḫ* is *p*, and henceforward the phonetic value of was *p*. Similarly to the signs , and , the initial sounds of the words for which were *f*, *r*, and *ṭ*, were assigned the alphabetic values of *f*, *r*, and *ṭ*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs  *sfnṭ* forms the word for “knife”. The first is the picture of the back of a chair, as we have seen is the picture for a

snake,  is the picture of the wavy surface of water, and  as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṯ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egvptians must have found at a very early date that when they needed to write the name of some foreign country or king, they were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideo-graphically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[9] The Egyptian alphabetic characters are as follows :—

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

Egyptian alphabetic signs.

 *a*

 *i̯*

 ā

 or \\ *i*

 or *u*

 *b*

 *p*

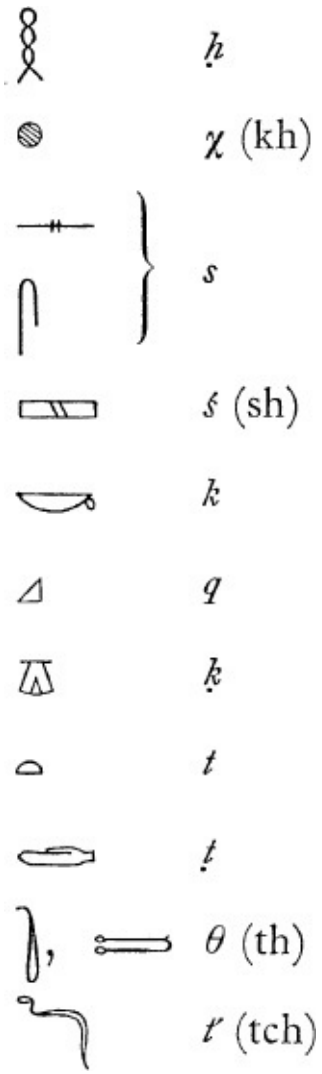
 *f*

 or *m*

 or  *n*

 or  *r* and *l*

 *h*



Affinity of Egyptian and Semitic alphabets.

The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the “points” in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel

sounds A, I, U, were represented by  ,  , and  , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs  may be transcribed in Hebrew by ע *ayin*,  by ב, by פ,  by מ,  by נ,  by ר, by ה,  by ח (has the sound of *ch* in the Scotch word *loch*, or the German *Rache*),  by ם (?),  by ש,  by שׁ,  by כ, by ק, by ג (*i.e.*, represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק),  by ת, and  by ת,  by ט and by צ.[10] From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus  *nfr* “good” is usually transcribed *nefer*,  *ntr* “God” by *neter*, and so on.

Consonants used for vowels.

Direct and symbolic meanings of ideographs.

Ideographic signs, *i.e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus  *seś* “nest”,  *seχet* “field”,  *ȧneb* “wall”,  *teχen* “obelisk”, are examples of ideographs which are to be understood literally; but the musical instrument  is symbolic of “happiness”, the seal  of “treasure”, the instrument  of “God”, the bier  of “death”, and so on.

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus  , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words  *mer* “to love”,  *meri* “tree”,  *mer* “eye”, simply because it has the syllabic value of *mer*. Again  , the picture of a branch of a tree, is found in the words  *em χet* “after”, and

χet “to engrave”, etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones,** and many different ideographs have similar values, in which case they are called **homophones.** The following signs and their values should be learnt by heart:—

Polyphones and homophones.

List of signs with their phonetic values.



List of signs with their phonetic values.


χu


ťeser


χen


ťebā


ka, met


sem

seb


śem


ȧn


śes (śems)


θet


ret, uār


āu


ser


sāb


set


nefer


āu


ka


ȧua


ȧb


ba


mȧu


peḥ


ḥā


at


śef


usr


χen


χent


fenṭ


mesťer

ȧten

setem


ȧp


ȧau


āb


χepeś


peḥ


uḥem, nem

ḥeru, bak

ba

χu

āq

śerȧ

ur

ba

sa

neḥ

qem

ti

pa

ten

reχit

ťa

senṭ

meḥ
ṭenḥ

maāt, śu

ȧr, sa

ȧn

χa

sebek

ḥefen

serq

qem

net, bȧt

χeper

ȧm

χet

ḥen

un

uaḥ

sek

bener

neťem

uať

χa

meḥ

ḥa

neḥeb

enen

su

res

qemā

renp

trȧ

śa

seχet

mes

ḥeť

sen

śen

ḥen

ut

ȧs

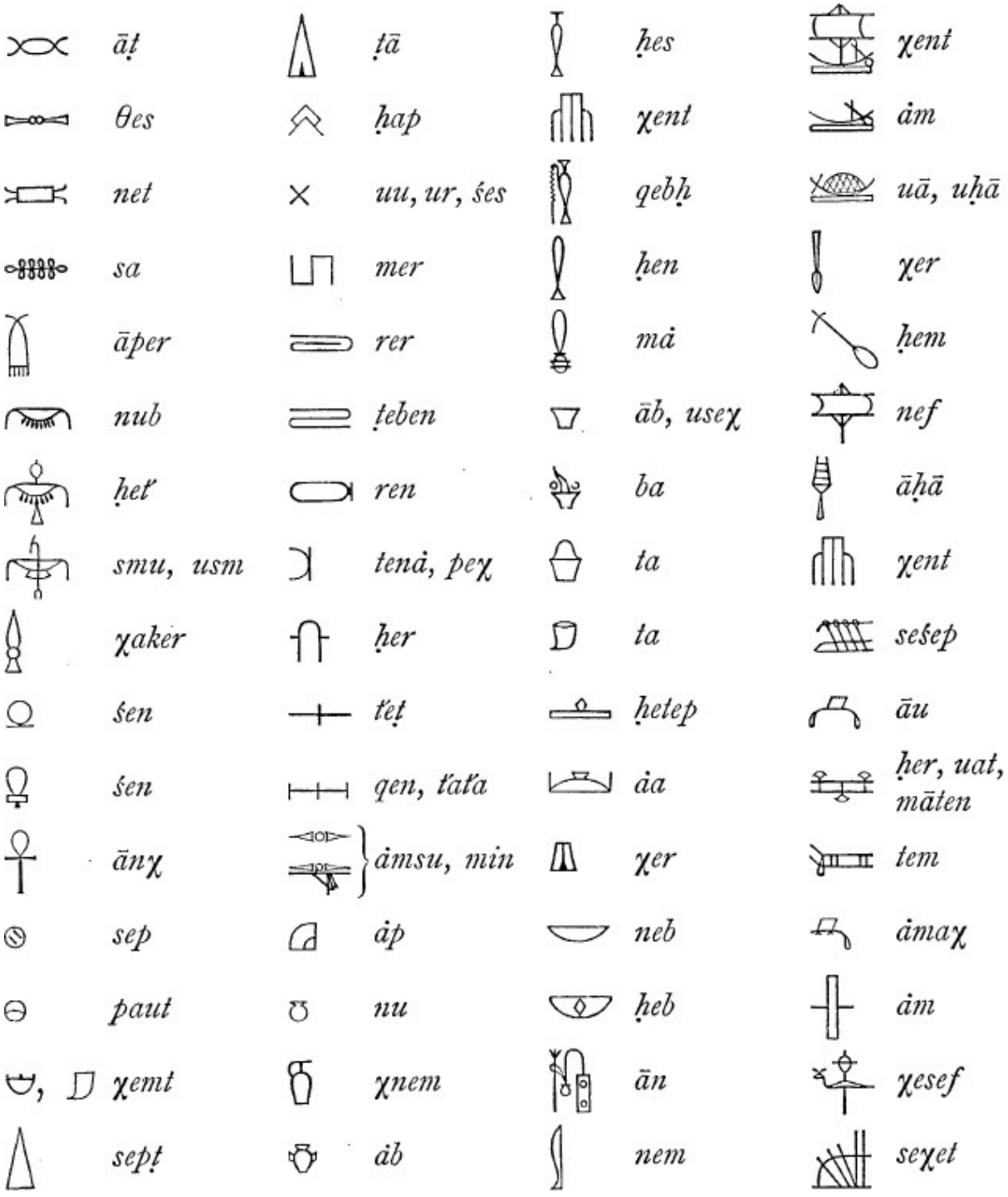
ťer

pet

List of signs with their phonetic values.


ḳerḥ
ȧat
θeḥen
rā
χu, ȧχu (?)
ḥem
χā
ȧāḥ
sba
ta
set (semt)
ṭu
sept
ȧṭeb
ȧner
mu
mer
ȧa
āb
nu
per
per χeru
ḥet
āḥā
useχt
seḥ
ḥeb
ȧneb
āa
ȧn
ṭeṭ
ȧuset
sťer
ṭeba
neter
ṭes
sem
nemmat
seqḥ (?)
ṭep
āa
uā
peṭ
śemer, pet
āba
qeṭ
ma
meḥ
śet, seśeṭ
χu
ṭem
ḥeq
āu, āam
qem, us
seχem
χerp
men, ȧmen
āb, mer
seťeb
meṭ
ťa
θes, res
qes
saḥ
neť
ḥemt
āba
menχ
sa
sam
setep
uťa
mer
nefer
ḥes
seχem
men
maā
sa
ḥeť
net or bȧt
meḥ
śu
seχet
atf
ḳes
śen
reṭ
menχ
uṭ, ḥeseb
sta
ua
net, seťaut (?)
mer
nes

List of signs with their phonetic values.

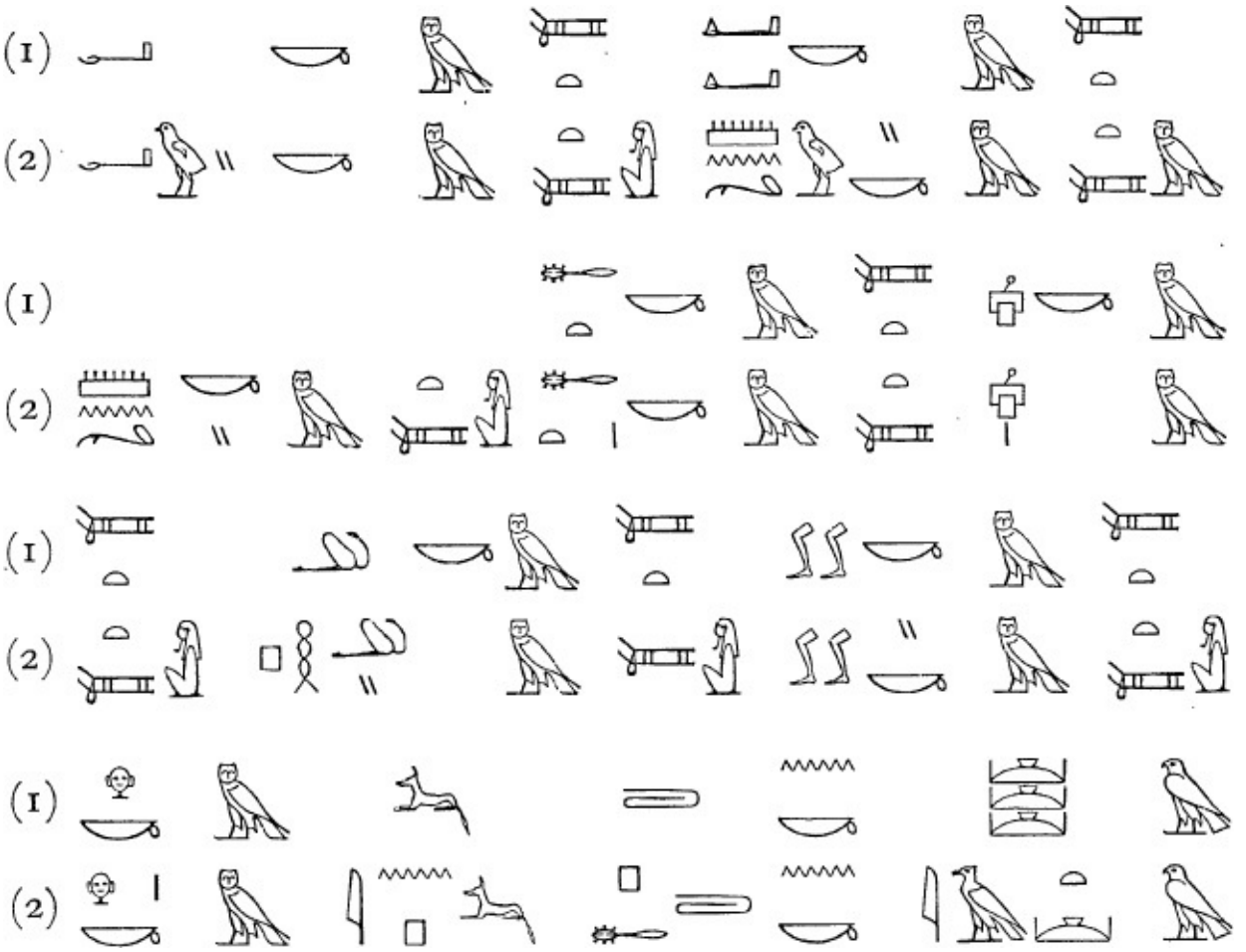


DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning

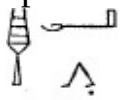
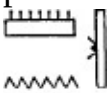
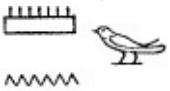
was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hieroglyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

Great antiquity of the use of determinatives.



The version given in (1) is from the pyramid of Unâs, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec*. *de Trav*., t. III, p. 201).

Meanings of words indicated by determinatives.

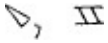
It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus  *ā ḥ ā* “to stand”, and  *ā ḥ ā* “boat”, are two words having the same sound but different meanings; in the one case a pair of legs  is the determinative, and in the other a boat . Similarly  *men* “to abide”, and  *men* “to be ill”, are distinguished in meaning by  the determinative of abstract ideas, and by  the determinative of evil or discomfort.

General and specific determinatives.

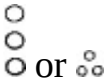
Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are  *teχen* “obelish”,  *seś* “nest”,  *āa* “donkey”, etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

Common determinatives.

Character	Determinative of
1. 	to call
2. 	man
3. 	to eat, to think, to speak, and whatever is done with the mouth
4. 	inertness
5. 	woman
6.  or 	god, what is divine

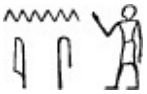
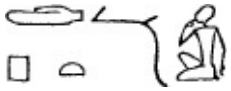
7.  goddess
8.  tree
9.  plant, flower
10.  earth, land
11.  road, to travel
12.  foreign land
13.  nome
14.  water
15.  house
16.  to cut, slay
17.  fire, to burn
18.  odour
19.  to overthrow
20.  strength
21.  actions performed with the legs
22.  flesh
23.  animal
24.  bird
25.  evil, little
26.  fish

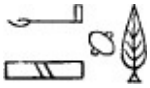
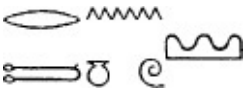
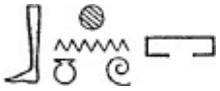
rain, strom-cloud, thunder

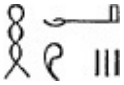
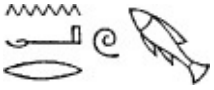
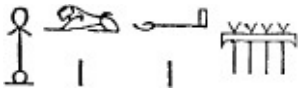
27. 
28.  time
29.  town, city, village
30. stone
31.  metal
32.  wood
33.  wind, air
34.  foreigner
35.  liquid, unguent
36.  abstract idea.

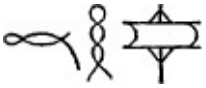
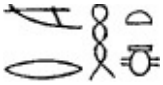
The following words will show how the above are used.

Examples of words with common determinatives.

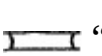
1.		*nḏs*	to call
2.		*āb*	a priest
3.		*ḏm*	to eat
		*surḏ*	to drink
		*seχa*	to remember
		*ḳer*	to be silent
		*ṯept*	to taste

4.		*ḳenen*	to be exhausted
5.		*sat*	daughter
6.		*χeperȧ*	the god Khepera
7.		*Mer-seḳer*	the god Merseker
8.		*āś*	ceder, persea tree
9.		*ānχ*	flower
10.		*seχet*	field
11.		*seuau*	to make to depart
12.		*Reθennu*	Northern Syria
13.		*Ḥerui*	the nome of two gods
14.		*qebḥ*	cold water
15.		*beχennu*	house
16.		*sma*	to slay
17.		*ta*	to burn
18.		*χefut*	putrid sore
19.		*seχer*	to throw down
20.		*āt'au*	violence

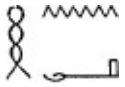
21.		*āḫā*	to stand
		*peḥ*	to arrive
		*hab*	to send
		*χenṯ*	to step
		*sper*	to come
22.		*ḫāu*	members
23.		*pennu*	mouse
24.		*apṯ*	duck
25.		*ȧtu*	the destitute
26.		*nāru*	the nāru fish
27.		*χenrā*	tempest
28.		*rek*	time
		*hru*	day
29.		*Ȧbṯu*	Abydos
30.		*reṯ*	sandstone
31.		*t'eḫt*	lead

32.		*ses*	bolt
33.		*meḫ*	air, wind
34.		*Āāmu*	Asiatics
35.		*merḫet*	unguent
36.		*χet*	thing.

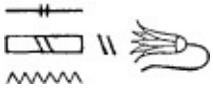
Plurality of determinatives.

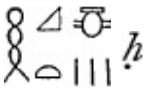
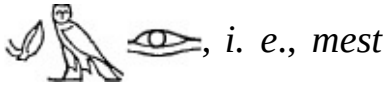
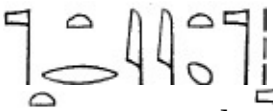
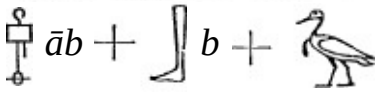
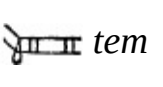
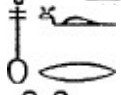
Many words have more than one determinative. Thus  *beṯeχ* “to be exhausted” is determined by  “exhaustion”, and  “evil”;  *qebḫ* “cold water” is determined by  (the phonetic value of which is *qebḫ*) “water flowing from the top of a vase”, and  “water”, and  “a thing which contains water”;  *χāṯ* “to slay” is determined by  “something which is hacked to pieces”,  “a knife”, and  “strength”;  *fa māhani* “carrier of milk” is determined by “liquid”, “strength”, and  “man”;  *reχit* “rational beings” is determined by  , the phonetic value of which is *reχit*,  “man”, and  , “woman”, and , the sign of the plural.

Words having no determinative.

A large number of words are written without any determinative, *e. g.*,  *ḫenā* “with”,  *ȧm* “in”,  *māk* “verily”, etc.; these and similar common words were probably thought to need no determinative.

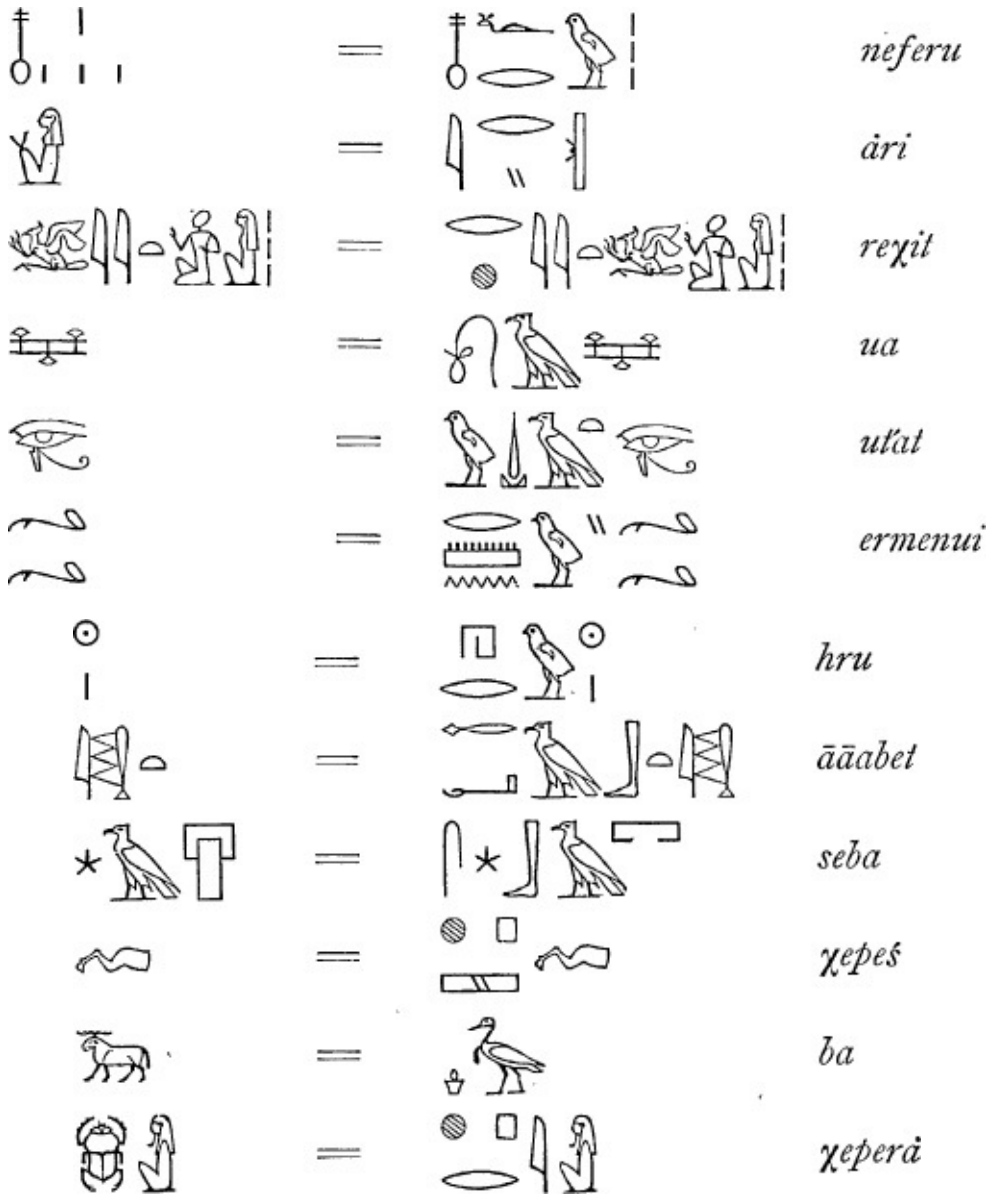
Use of syllabic with alphabetic charaters.

Many words are spelt wholly with alphabetic characters, *e. g.*, 

seχeni “lily”,  *ȧner* “stone”,  *semeḫi* “left side”  *ḫeqt* “beer”, etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct reading of the words, are at first confusing. Thus *ȧm* “to eat” is written  and  *i.e.*, *ȧm* + *m* does not mean that we are to read the word *ȧmm*, but only *ȧm*, the  was only added to help the reader to give the sound of the word readily; similarly *mest'em* “eye-paint” is written  , *i. e.*, *mest 'em* + *m*; and *merer* “to love” is written  *mer* + *r* + *r*, etc. For convenience’ sake we may call such alphabetic helps to the reading of words “phonetic complements”. Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*,  *neterit* “goddesses”, wherein to  *neter* are added the signs  *ter* and the determinative of divinity;  *āba* “courtyard of a temple” wherein we have the signs  *āb* + *b* + *ba* +  *a*;  *Tem* “the god Tmu”, where we have  *t* +  *tem* +  *m*;  *nefer* “good”, where we have  *nefer* +  *f* +  *r*;    *neḫeḫ* “eternity”, where we have *n* +  *neḫ* +  *ḫ* +  *ḫ*;  *sta* “to bring”, where we nave *s* +  *t* +  *ta* +  *a* +  *sta*;  *χeper* “to come into being”, where we have  *χ* + *p* + *χeper* + *r*, etc.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

Importance of variant readings.

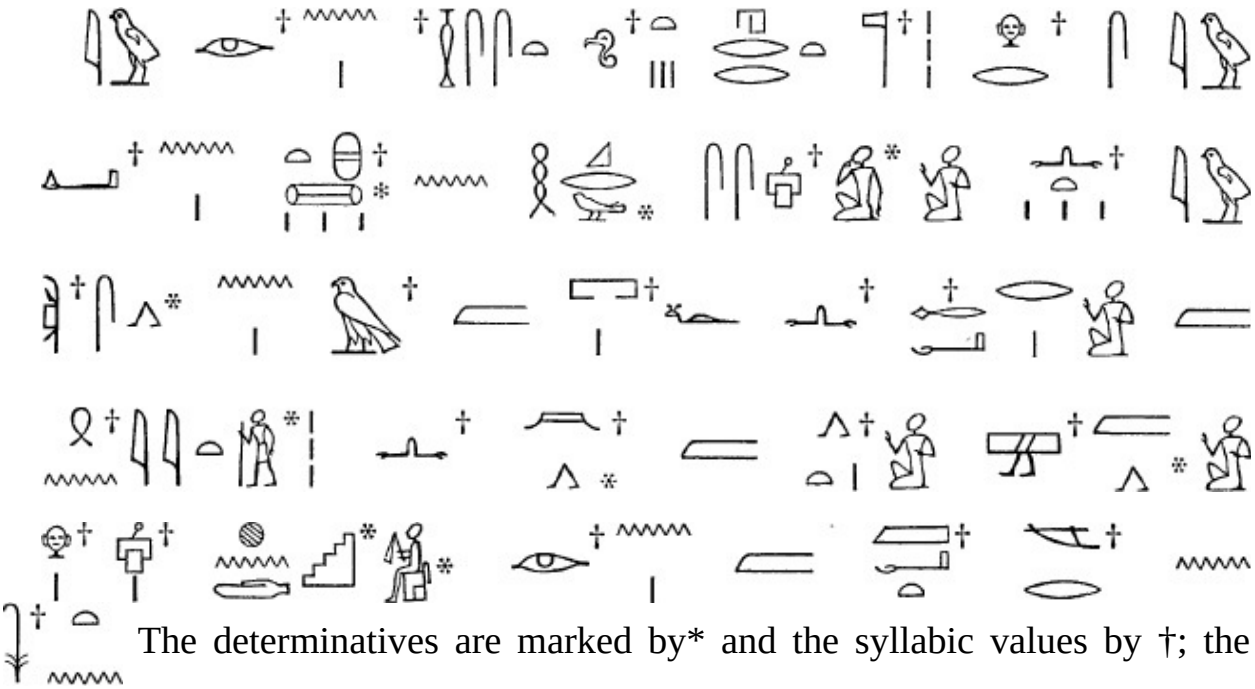


We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.



In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—



The determinatives are marked by* and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated:— *ȧu ȧri-nȧ ḥ eseset reθ hereret neteru ḥer-s ȧu ṯā-nȧ tau en ḥeqer sesa-ȧ ȧt ȧu χes-nȧ ḥeru em per-f ȧn āā re-ȧ em χenit ȧn peṯ em nemmat-ȧ χem-ȧ ḥer-sa χenṯ ȧri-nȧ em maāt mer en suten*, and read:—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṯu ṯā nȧ*) cakes (*tau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu χes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*χenit*), not (*ȧn*) making long (*peṯ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*χem-*

ȧ) according (ḫer-sa) to the step of measure (χenṯ), I wrought (ȧri-nȧ) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*)."

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the. Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[11]

Great value of Coptic.

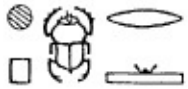
Importance of cognate languages in decipherment of cuneiform and hieroglyphic in scriptions.

Ancient Egyptian words preserved in Coptic.

It is not possible to say when the Egyptian language was first written in Greek

letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

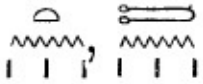
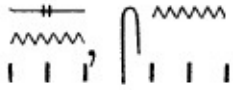
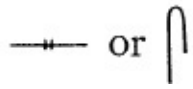
Egyptian and Coptic words compared.

Egyptian			Coptic
	*ḥrȧ*	face	ϩρⲁ[1]
	*χat*	body	ϫнт
	*ren*	name	ⲣⲁⲛ
	*pet*	heaven	ⲫⲉ
	*χatur*	ichneumon	ⲯⲁϭⲟⲩⲗ
	*nehet*	sycamore	ⲛⲟⲩϩⲉ
	*bȧa en pet*	iron	ϧⲉⲛⲡⲉ
	*χeper*	to be	ⲯⲱⲡⲓ
	*erṭeb*	because of	ⲉⲟⲃⲉ
	*fa*	to carry	ϥⲁⲓ
	*remθ*	man	ⲣⲱⲙⲓ
	*re*	mouth	ⲣⲱ
	*qenȧ*	bosom	ϫⲟⲩⲛ
	*ȧtf*	father	ⲉⲓⲱⲧ

	*mȧu*	lion	ⲙⲟⲩ
	*bener*	date palm	ⲃⲉⲛⲛⲉ
	*χemt*	copper	ϫⲟⲙⲧ
	*at*	back	ⲱⲧ
	*neḥem*	to deliver	ⲛⲱϩⲉⲙ
	*ḥeqer*	to hunger	ϩⲕⲟ
	*surȧ*	to drink	ⲥⲱ
	*erper*	temple	ⲉⲣⲫⲉⲓ

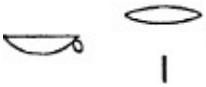
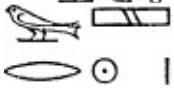
PRONOUNS.

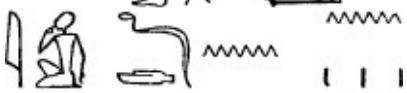
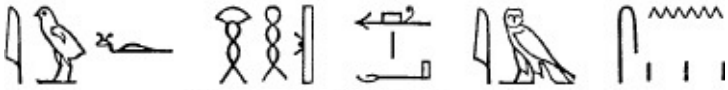
The **personal** pronominal suffixes are:

Sing. 1.		*ȧ*	Plur. 1.		*n*
„ 2 m.		*k*	„ 2.		*ten, θen*
„ 2 f.		*t, θ*			
„ 3 m.		*f*	„ 3.		*sen*
„ 3 f.		*s*			

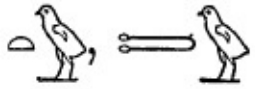
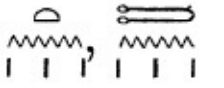
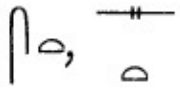
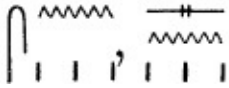
The following examples illustrate their use:—

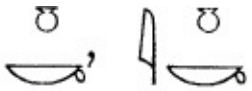
 *re-ȧ* “my mouth”;  *ṯā-ȧ* “I will give”; 

 *setem-k re-ȧ* “thou hearest my voice”; 

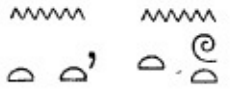
 *urχ-f beḥu* “he passed the day in slaying”;  *ȧ t'eṯ en n* “what we said”;  *em-ba ḥ sen* “before them”;  *ȧu-f uaḥ uā ȧm sen* “he placed one of them”;  *i-sen* “they came”;  *ȧb-ȧ* “my heart”;  *ḥen-k* “thy majesty”;  *t't-k* “thy body”;  *t'es-ȧ* “myself”;  *t'es-f* “himself”.

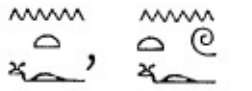
The forms of the pronouns are: —

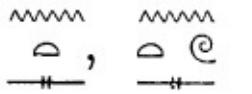
(A) Sing. 1.		*uȧ*	Plur. 1.		*n*
„ 2 m.		*tu, θu*	„ 2.		*ten, θen*
„ 3 m.		*su*			
„ 3 f.		*set*	„ 3.		*sen*

(B) Sing. 1.  *nuk, ȧnuk*

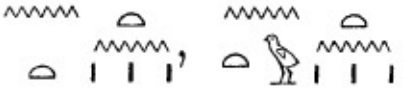
 *entek, entuk*

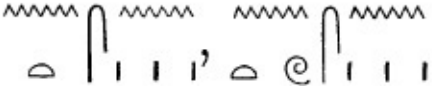
 *entet, entut*

 *entef, entuf*

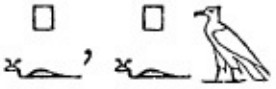
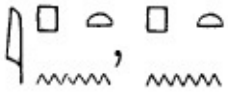
 *entes, entus*

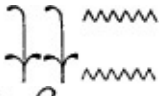
Plur. 1. (wanting)

„ 2.  *ent-ten, entu-ten*

„ 3.  *ent-sen, entu-sen*

The **demonstrative** pronouns are:

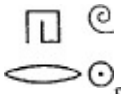
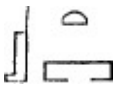
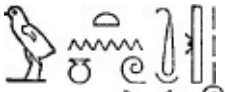
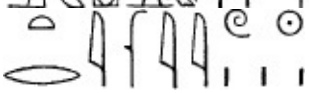
Sing.	m.		*pen*	this
„	f.		*ten*	this
„	m.		*pef, pefa*	that
„	f.		*tef, tefa*	that
„	m.		*pa*	this
„	f.		*ta*	this
Plur.	m.		*ȧpen, pen*	these
„	f.		*ȧpten, peten*	these
„			*nefa*	those
„			*na*	these
„			*pau*	these.

Other words for this are  or  *enen*, and  *ennu*.

The **relative** pronouns are:—  *ȧ* and  *ent*, or  *enti*, or  *entet*.

NOUNS.

Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*,  *hru* "day",  *ānu* "scribe",  *uḫemu* "herald",  *ta* "earth",  *sen* "brother", etc. Feminine nouns end in *t*, *e.g.*,  *reȧat* "side",  *ȧnt* "valley",  *ȧuset* "place",  *ȧmentet* "west", etc. Masc. nouns in the plural end in *u* or *iu*; *e.g.*,  *seru* "princes",  *utennu* "offerings",  *māt'aiu* "police",  *ȧpiu* "envoys",  *trȧiu* "seasons". Fem. nouns in the plural end in *ut*, but often the *t* only is written; *e.g.*,  *ȧustut* "places", etc.

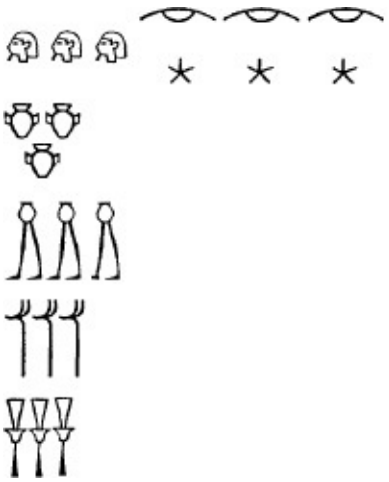
Nouns in the Plural.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—

 *qesu* bones

 *ȧat* regions, zones

 *seχet* fields



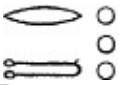
ṯepu ȧbeṯ beginnings of months

ȧbu hearts

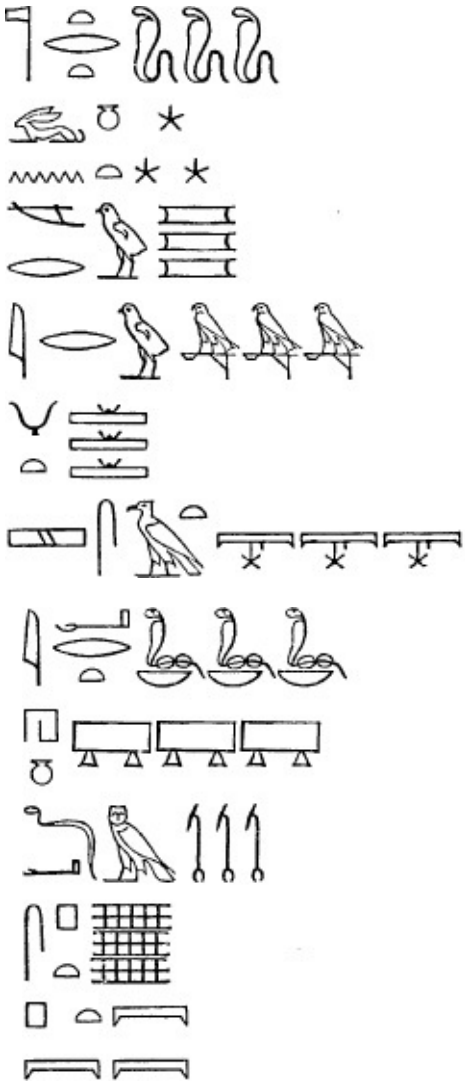
ȧnnu offerings

useru powers

seχemu forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also  *χu* “intelligences”, and  *uru* “chiefs”, *i.e.*, an ideograph written once and also thrice followed by  which afterwards, when modified into or  , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by  ; *e.g.*,  *ȧt* “fathers”,  *reθ* “men”  *ȧt* “wheat”  *beṯet* “barley”,  *ḥuaat* “humours”,  *ḥunut* “young women”,  *seχtet* “fields”,  *urȧu* “great ones”,  *χerru* “little ones”.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: *e.g.*,



neterut goddesses

unnut hours

meru lakes

ȧru divine guardians

ȧpt registers

śesat darknesses

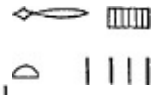
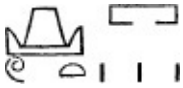
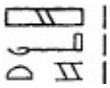
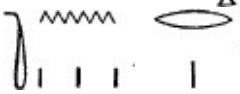
ȧārut uraei

henu coffins

ťāmu sceptres

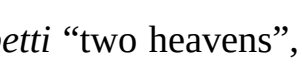
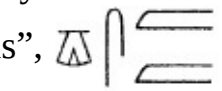
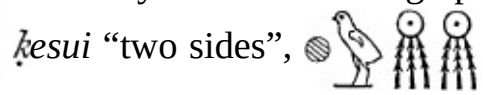
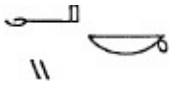
sept nomes

pet heavens.

Other examples of ways of writing the plural are:—  *āat* “stones”,  *χenut* “granaries”,  *χāt* “sand”,  *ȧḥu* “oxen”,  *neteru* “gods”,  *ḥenu* “priests”,  *ḥent* “prisetesses”.  *ťuau* “praises”,  *θenre* “mighty deeds”,  *ȧaut em ḥefnu* “animals in hundreds of thousands”, etc.

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the

ideograph; *e. g.*,  *mest'erui* “two ears”,  *χuti* “two horizons”,  *baui neterui* “two sols divine”, etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; *e. g.*,  *petti* “two heavens”,  *ḳesui* “two sides”,  *χui* “two lights”,  *θebut* “two soles of the feet”, etc. Sometimes is the mark of the dual in the early texts, *e. g.*,  *āāui-k* “thy two hands”, and this sign, which strictly speaking should be written , indicated the dual to the latest times; compare  *āāui-k* “two hands”,  *reṯui* “feet”,  *pa teχenui urui* “tne two great obelisks” (also written in the same inscription  etc.

In Egyptian the noun is undeclined.

THE ARTICLE.

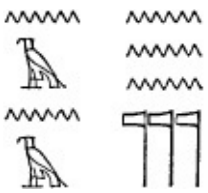
Definite article

The definite article masculine is  or  *pa*, feminine  *ta*; the plural is  *na*.

EXAMPLES.



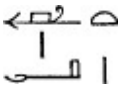
pa ser	the prince
pa ḥer	the terrifier
pa Rā	the Sun
pa sen	the brother
pa suten	the king
ta reḍat	the side
ta ḥurere	the flower
ta ḍuset	the place
na ābauti	the strivings
na reθ	the men
na śauabu	the persea tree
na ḍťau	the thieves
pa neter	the god
pa sep	the time
pa āā	the great one
pa ki	the other
pa χemti	the coppersmith
ta ḍnt	the valley
ta paut neteru	the company of the gods
ta ḥet	the temple
na ānu	the scribes



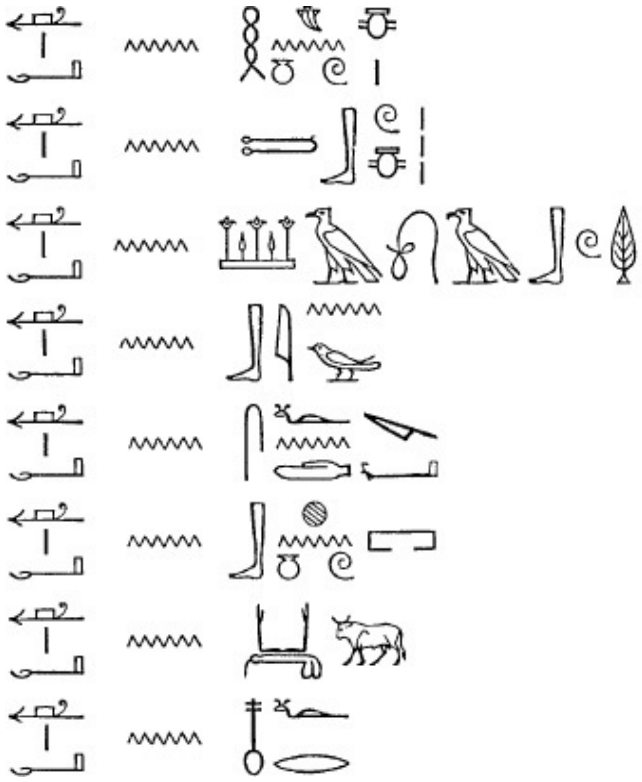
na mu the water

na neteru the gods.

Indefinite article.

The masc. indefinite article is expressed by  *uā en* literally “one of”, and the fem, by  *uāt en*.

EXAMPLES.



uā en ḥennu a jar

uā en θebu a pot

uā en śauabu a persea tree

uā en bȧn a bad thing

uā en sfenṭ a knife

uā en beχennu a house

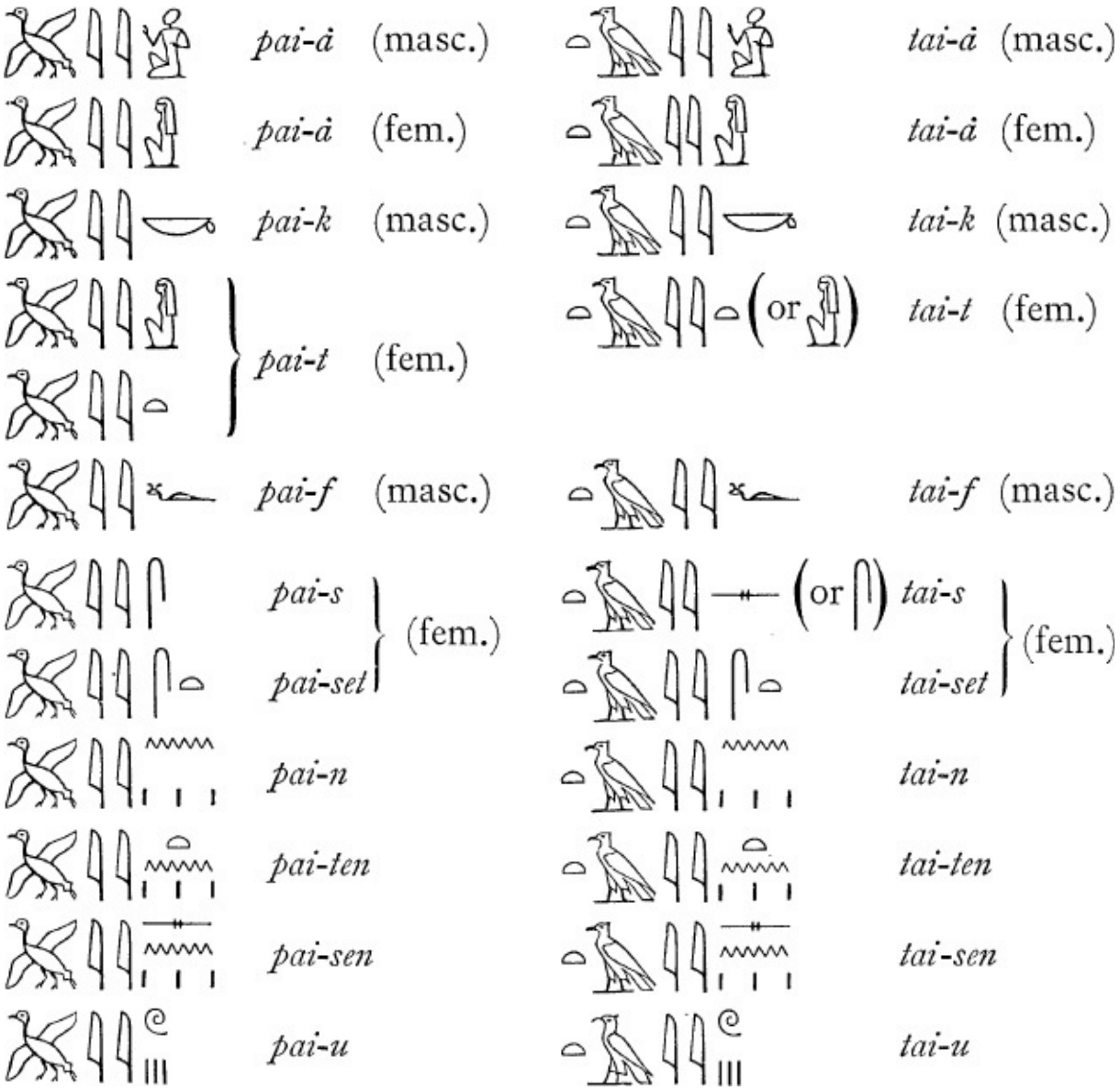
uā en ka a bull

uā en nefer a good thing.

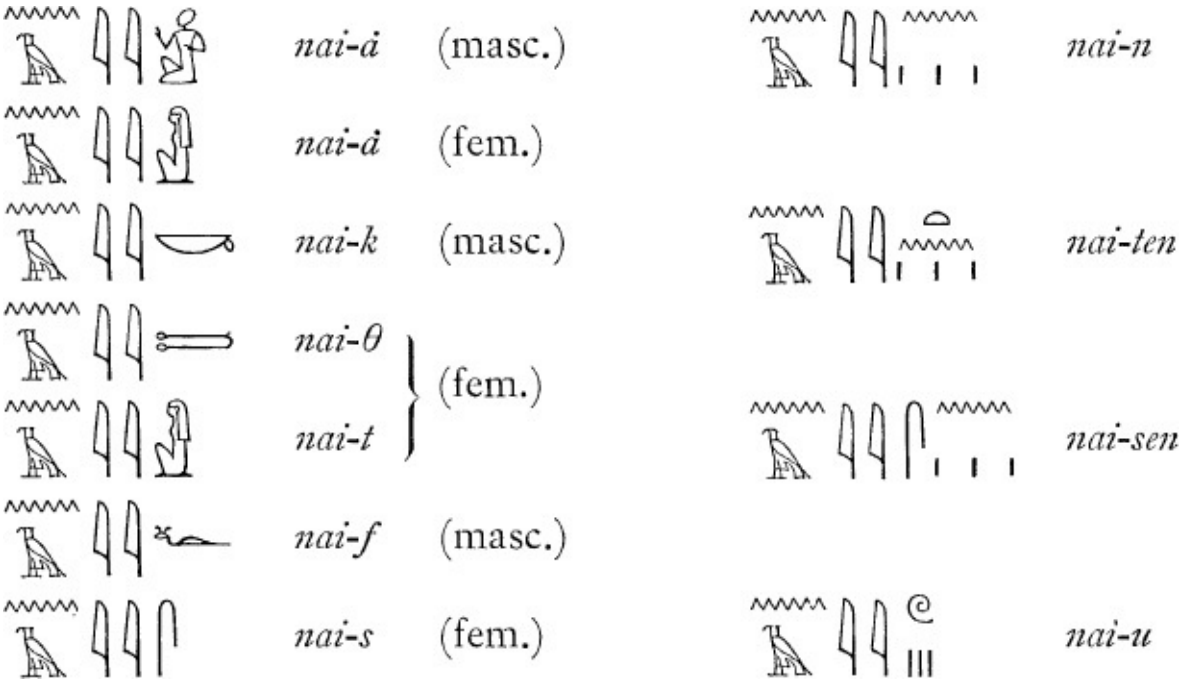
Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

SINGULAR.

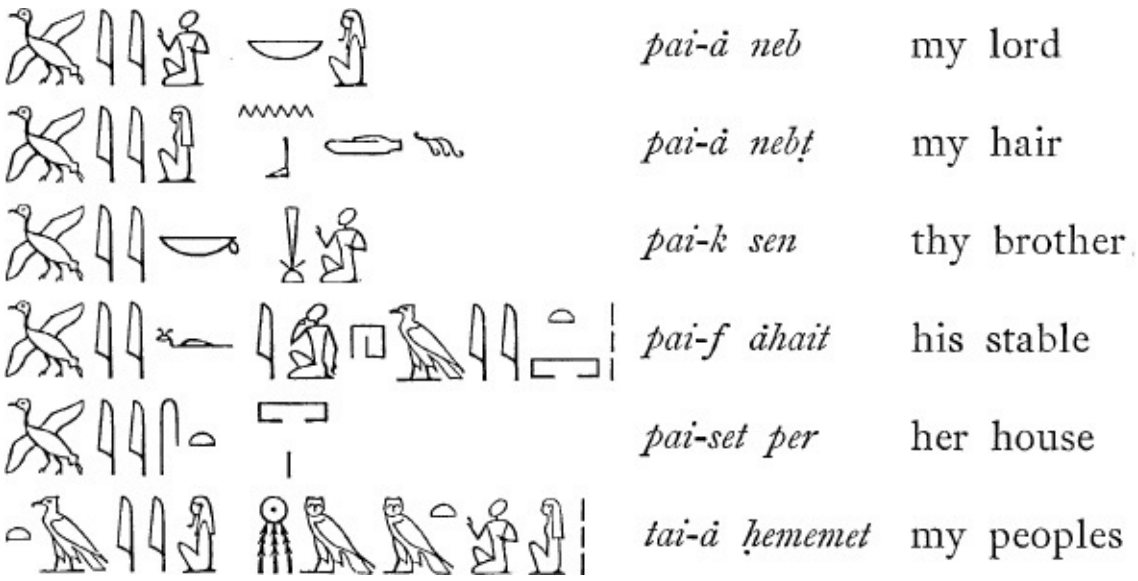

pai-ȧ (masc.)
pai-ȧ (fem.)
pai-k (masc.)
pai-t (fem.)
pai-f (masc.)
pai-s
pai-set
(fem.)
pai-n
pai-ten
pai-sen
pai-u
tai-ȧ (masc.)
tai-ȧ (fem.)
tai-k (masc.)
(or
tai-t (fem.)
tai-f (masc.)
(or
tai-s
tai-set
(fem.)
tai-n
tai-ten
tai-sen
tai-u

PLURAL.



These are added to words in the following way:—

Examples.





tai-ȧ māȧu my hair

tai-k mut thy mother

tai-f ḥemt his wife

tai-f suten ḥemt his queen

tai-set ȧuset her place

pai-ten ȧhai your senten death

pai-sen ḥetrȧ their tribut

pai-u peḥ their arriva

nai-ȧ seru my princes

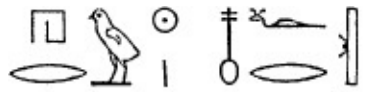
nai-k ȧaut thy cattle

nai-sen uti their coffins

nai-u nebu their lords.

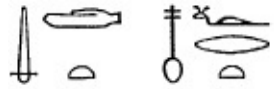
ADJECTIVES.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e.g.*,


hru nefer a good day


sa ȧqer a wise man


betau āa great wickedness

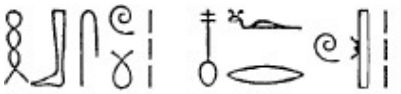

meṫeṭ nefert fine speech


bȧnt nebt every evil


beṭet nebt every abominable thing.


χet nebt nefert ābet χet nebt neṫemet beneret

thing every good, pure ; thing every pleasant, sweet.


ḥebsu neferu beautiful clothes

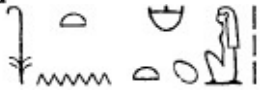
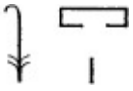

seru āāaiu great chiefs

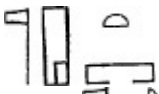

nefer neferui a good thing doubly good


sti neṫem a sweet smell


ȧusetut āāaiut great abodes.

The adjectives “royal” and “divine” are usually written be fore the noun: *e. g.*,


suten ān “royal scribe”, 
suten mesu “royal children”, 
sutem ḫemt “royal women” (*i. e.*, queens), 
suten mut “royal mothers”, 
suten per “royal house” (*i.*

e., palace),  *neter ḥet* "divine house" (*i. e*., temple),  *neter ḥen* "divine servant",  *neter ȧtf* "divine father".

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner:—

Methods of comparing adjectives.



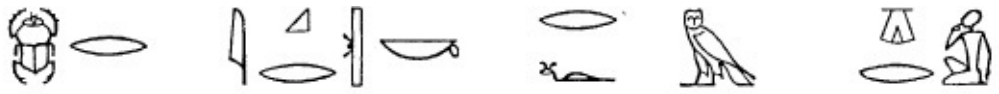
pai-t *hai* *emmā-ȧ* *em* *seχeru* *en*

Thy husband is to me in the guise of



ȧtf *χer* *pa* *āa* *er-ȧ*

a father, moreover, [he is] the one who is old more than I.



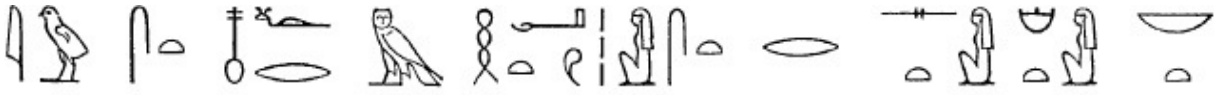
χeper *ȧqer - k* *er-f* *em* *ḳer*

Thou wilt be wise more than he in keeping silence.



nefer *setem* *er* *entet* *neb*

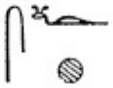
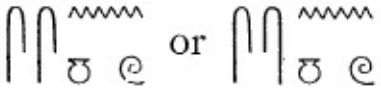
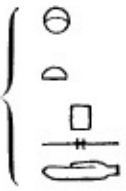
[It is] good to hearken more than anything, *i. e*., to listen, or to obey, is better than anything, or best of all.

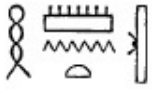
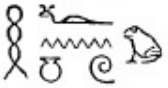
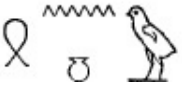


ȧu - set *nefer* *em* *ḥāt - set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

NUMBERS.

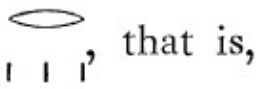
𓏺	=		*uā*	=	1
𓏺𓏺	=		*sen*	=	2
𓏺𓏺𓏺	=		*χemet*	=	3
𓏺𓏺𓏺𓏺	=		*fṭu*	=	4
𓏺𓏺 / 𓏺𓏺𓏺 or ✶	=		*ṭuau*	=	5
𓏺𓏺𓏺 / 𓏺𓏺𓏺	=		*sâs*	=	6
𓏺𓏺𓏺 / 𓏺𓏺𓏺𓏺	=		*sefeχ*	=	7
𓏺𓏺𓏺𓏺 / 𓏺𓏺𓏺𓏺	=		*χemennu*	=	8
𓏺𓏺𓏺𓏺 / 𓏺𓏺𓏺𓏺𓏺	=		*paut* / *peṣṭ*	=	9
∩	=		*met*	=	10
∩∩	=		*ṯaut*	=	20

	=		*māb*	=	30
	=		*ḥement*	=	40
				=	50
				=	60
	=		*sefeχ*	=	70
	=		*χemennui*	=	80
				=	90
	=		*śaā*	=	100
	=		*śetau*	=	200
	=		*χa*	=	1,000
	=		*ṯāb*	=	10,000
	=		*ḥefennu*	=	100,000
	=		*ḥeḥ*	=	1,000,000
	=		*śennu*	=	10,000,000

FRACTIONS.

(1)  = 1/3,  = 1/2,  = 2/3,  = 1/10,  = 1/100,  = 1/1000,  = 1/45,  = 17 1/2,  = 1/18,  = 1/60,  = 1/2090.

(2)  ee, that is, 1/2 × 400 = 200.

(3)    , that is, 1/3 × 400 = 133 1/3.

Numbers are expressed in the following manner:—



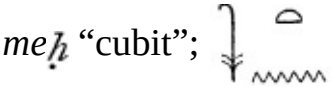
āqu *āa*

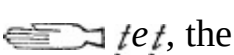
loaves large, 900,000 + 90,000 + 2000 + 700 + 50,

i. e., "992,750 large loaves of bread".

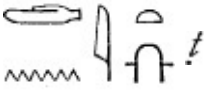
Ordinal numbers are indicated either by  *meḥ* placed before the figure, or by following it; *e. g.*, *meḥ sȧs* "sixth", "fifteenth", *meḥ met ṯ uau*,  *sefeχ* "seventh", etc.

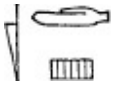
MEASURES.

(1) Of length:—  *meḥ* "cubit";  *suten meḥ* "royal cubit" of 7 palms or 20 fingers;  *meḥ net'es* "little cubit" of 6 palms or 24 fingers;  *ermen* "arm" of 20 fingers;  *teser*, of 16 fingers;  *χa āa* "the great *χa*" of 14 fingers;  , *χa net'es* "the little *χa* " of 12 fingers;  *χepui*, the "double palm" of 8 fingers;  *χefā*, the "fist" of 6 fingers;

 *ṯeṯ*, the "hand" of 5 fingers;  or  *χep*, the "palm" of 4 fingers;  *t'ebā*, the "finger".

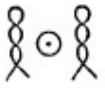
(2) Of superficies:—  *sa ta*, the *arura*, *i. e.*, 100 cubits;  *ermen*, one half of an *arura*;  *ḥesp*, one quarter of an *arura*;  *sa*, one eighth of an *arura*;  *su*, one sixteenth of an *arura*;  *erma*, one thirty-second part of an *arura*.

(3) Dry measure:—  = 1/4 *hin*;  *hin* = 9/20 of a *litre*;  *enȧt* = 20 *hin*;  *ȧpt* = 40 *hin*:  *ḥetep* = 160 *hin*.

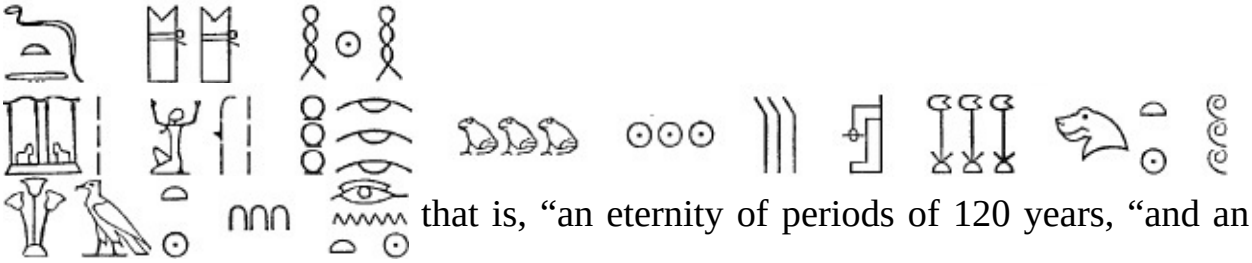
(4) Of weight:—  *θen*;  *qeṯ* = one tenth of a *θen*;  *peḳ* = 1/128 of a *θen*.

TIME.

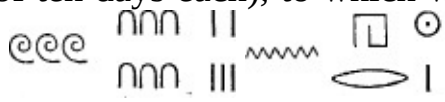
The principal divisions of time are:—

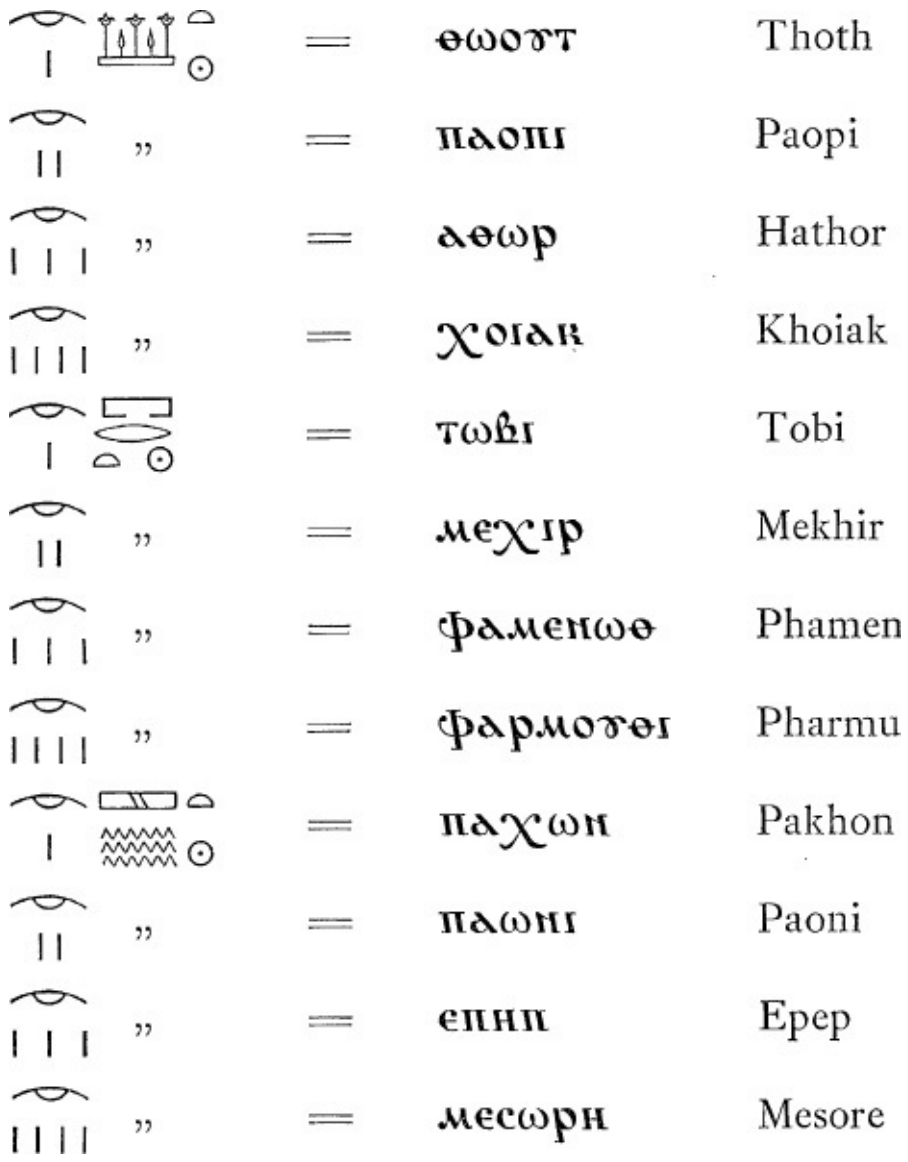
	*ḥat*	second		*at*	minute
	*unnut*	hour		*hru*	day
	*ȧbeṯ*	month		*renpit*	year
	*seṯ*	period of 30 years		*ḥen*	period of 60 years
	*ḥenti*	period of 120 years		*heḥ*	a long period of time
	*ťetta*	eternity		*heḥ*	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—



that is, “an eternity of periods of 120 years, “and an indefinite number of periods of 30 years, and millions “of years, and ten millions of months, and hundreds of thousands “of days, and tens of thousands of hours, and thousands of mi- “nutes, and hundreds of seconds, and tens of third parts of “seconds.”

The year,  *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days  . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each;  *χat* = time of inundation and period fo sowing  *pert* = time of “comig forth” or growing and  *χemut* = time harvest and beginning of inundation. The Copts, or Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read:—



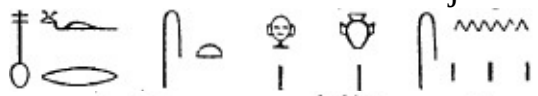
hru ṯuau ḫeru renpit "the five days over the year".

Thoth, the first month of the Egyptian year, began on the 29th of August.

THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and

contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

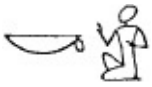
The Egyptian stem-word may be indifferently a verb or a noun; thus  *χeper* means both “to be”, and the “thing which hath come into being”; so likewise  *nefer* may mean “to be good”, and a “thing which is good”, and placed after a noun it becomes the adjective “good”, as we see from the following:—  *nefer set ḥer ȧb-sen* “good is it for their hearts”  *ren-k nefer em reχ en seru* “thy name is good in the opinion of princes”  *hru nefer* “a good day”; with the addition of the prefix  *bu, nefer* means “prosperity”, “goodness”, “happiness”, *e. g.*,

The stem-word.



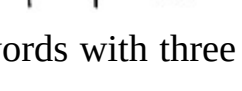
bu - nefer χeper em bu - bȧn

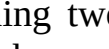
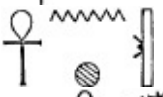
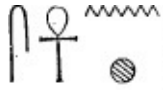
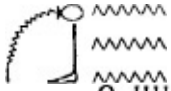
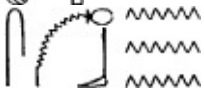
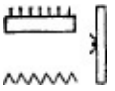
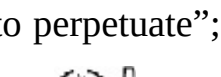
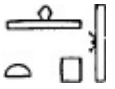
prosperity turneth into adversity.

Returning to the word *χeper*: by the addition of  *ȧ* we have  “I am”, or “I was”; by the addition of  the stem-word has a participial meaning like “being” or “becoming”; by the addition of  in the masc. and  in the fem, *χeper* becomes a noun in the plural meaning “things which exist”, “created things”, and the like; by the addition of  *ȧ* we have  *χeperȧ* “the god to whom it belongeth to make things come into being”, etc.

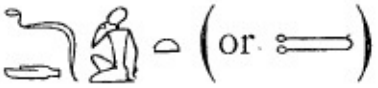
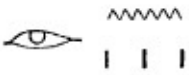
The stem-word with additions.

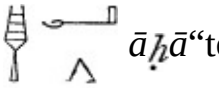
Stem-words in Egyptian, like those in Hebrew and other Semitic dialects,

consist of two, three, four and five consonants, as examples of which may be cited  *qem* “to find”,  *χesef* “to drive back”,  *seχseχ* “to flee”, *nemesmes* “to heap up”. The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots, consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

There is in Egyptian a derivative formation of the word-stem or verb, and which is made by the addition of  or  to the simple form of the verb, and which has a causative signification; *e. g.*,  *ānχ* “to live”,  *se-ānχ* “to vivify”;  *āb* “to wash”,  *se - āb* “to purify”;  *men* “to abide”,  *se - men* “to perpetuate”;  *ḥetep* “to rest, be at peace”,  *se - ḥetep* “to pacify”  *χeper* “to be”,  *se - χeper* “to bring into being”, etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische Gram.*, § 328, p. 157; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronom- Inflection. inal personal suffixes; *e. g.*,

Sing.	1 com.		*reχ-ȧ*
„	2 m.		*neḥem-k*
„	2 f.		*ťeṭ-t*
„	3 m.		*śāṭ-f*
„	3 f.		*qem-s*
Plur.	1		*ȧri-n*
„	2 com.		*mit-ten*
„	3 com.		*χeper-sen*

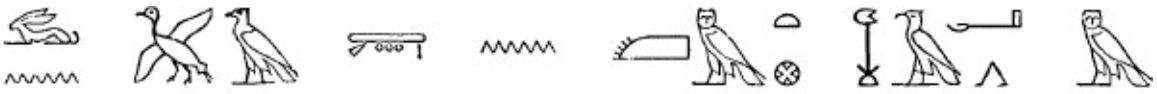
The commonest auxiliary verbs are  *āḫā* "to stand",  *un* "to be",  *ȧu* "to be",  *ȧri* "to do", *ṭā* "to give"; examples of their use are:-



(I) *āḫā en se-āḫā ḥen en suten net Seneferu*

Stood up made to arise the majesty of the king of the North and South Seneferu,

i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.



(2) *un pa ta en Qemt χaā em*

Was the land of Egypt left in



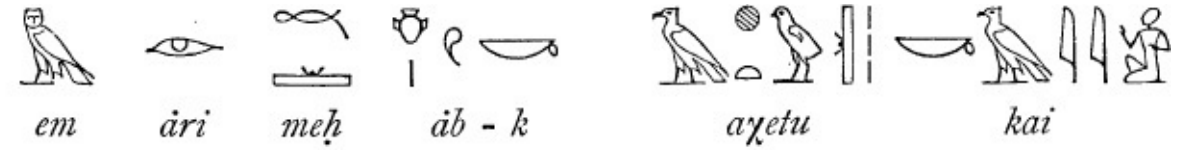
ruti

a state of ruin.

(3) 

ȧu - sen ḥer reṭ em śauabu sen

Were they growing into persea trees two.

(4) 

em ȧri meḥ ȧb - k aχetu kai

Do not make to fill thy heart [with] the wealth of another.

(5) 

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at



nai-ȧ χu

my glorious works.

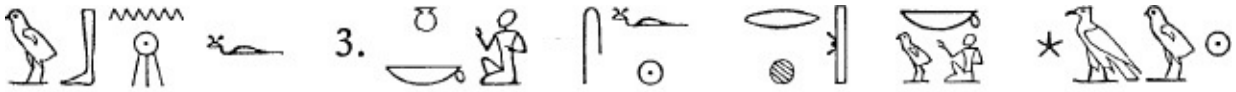
As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb: —

I.

1. 

nuk neter āā χeper ťesef 2. *Rā pu em*

I am the god great the creator of himself. Rā it is when



3.

uben - f *nuk* *sef* *reχ - kuȧ* *ṭuau*

he riseth. I am yesterday, I know to-morrow.

4.



5.

iu *en* *tu* *er* *ťeṭ* *en* *ḥen-f* *ḳer - nek*

Came one to speak to his majesty. Be thou silent.



6.

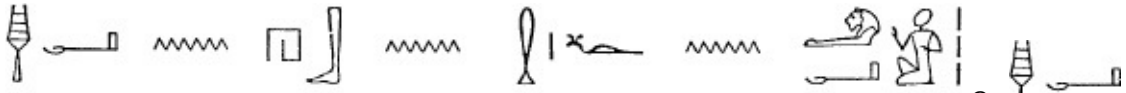
heb *en* *ḥen-f* *mȧ* *hru* *neb* *em* *ťeṭ* 7. *ȧu*

Sent his majesty day every saying :— He



seχanen - nef *sebťet* *uhen - nef* *nut-f*

breached the wall, he overthrew the town.



8.

āḥā *en* *heb* *en* *ḥen-f* *en* *ḥāu*

9.

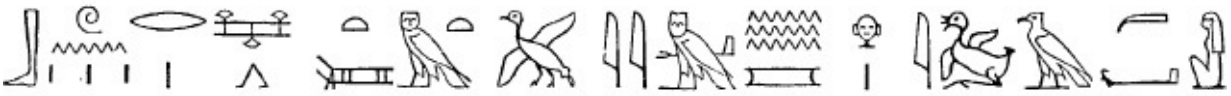
āḥā

Sent his majesty to the nobles.



en *sen* *ȧri* *mȧtet* 10. *em* *ȧri* *per* *er*

They did so. Do not make a going



bun-re *temt* *pa* *imā* *ḥer* *ȧṯa* - *t*

outside lest the sea be for seizing thee,



χer *ȧn* *ȧu-ȧ* *reχ-ȧ* *neḥemu* - *t* *emmā-f*

for not do I know I [how] to deliver thee from it,



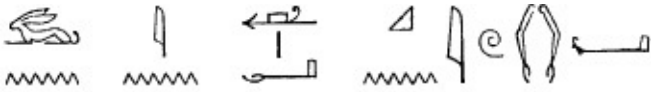
pa *untu-ȧ* *set* *ḥemt* *mȧ* *qeṭu* - *t* 11. *ȧu-f* *ḥer*

because I am a woman like unto thee. He was to



χeper *mȧ* *un-nef*

become as he had been.

12. 

un *ȧn* *uā* *qenȧu*

Did one embrace

(*i. e.*, they em-



uā *ȧm* - *sen*

one of them.

braced each other)

13. 

śem *pu* *ȧriṯ* *en* *sen*

A going forth they made.

14. 

ī -

I have



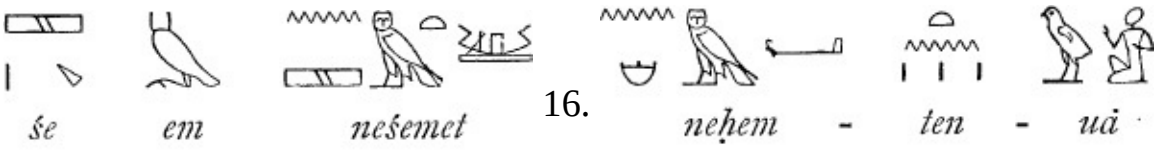
nȧ *er* *maa* *neteru*

come to see the gods.

15.

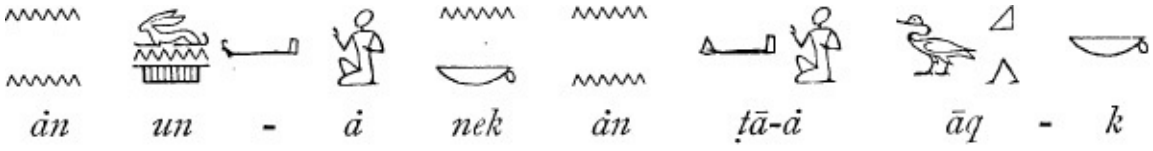
ṯa - *k[uȧ]* *er*

I have sailed on



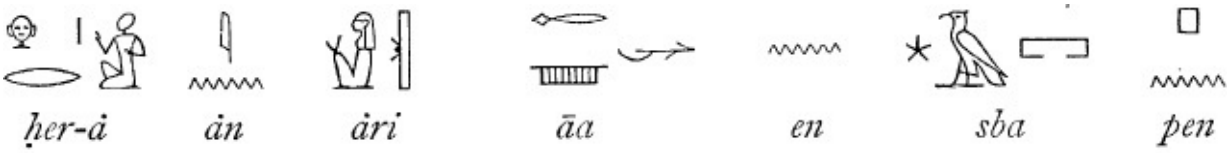
16. *śe em neśemet neḥem - ten - uȧ*

the lake in the boat. Deliver ye me.



17. *ȧn un - ȧ nek ȧn ṭā-ȧ āq - k*

Not will I open to thee, not will I let enter thee



ḥer-ȧ ȧn ȧri āa en sba pen

over me, saith the guard of the step (?) of door this,



18.

ȧnȧs ťeṭ - nek ren-ȧ maati neťesu

except thou tellest my name. The two eyes fail,

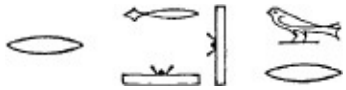


mesťerui ȧmeru

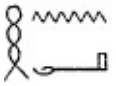
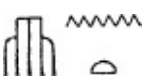
the two ears become stopped.

ADVERBS.

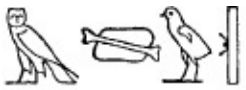
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs; *e. g.*, the preposition  *ȧm* "in" becomes the adverb "there". Other examples of adverbs are:—  *er bunre* "outside";  *er ȧqer*

“very much”, “exceedingly”,  *er āa ur* “very much indeed”, “exceedingly”.

PREPOSITIONS.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:—  *en* for, to, in, because;  *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and em sometimes introduces a quotation;  *er* to, into, against, by, at, from, every, each, until;  *ḥer* upon, in, besides, from, for, at, by reason of;  *ṯep* upon;  *χer* under, with;  *χer* from, with, under, during;  *mā* of, from, by;  *ḥenā* with;  *χefi* in the face of, before, at the time of;  *χent* in front of;  *ḥa* behind;  *mȧ* like;  *ȧmi* among;  *t’er* since;  *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are:-



em ȧsu — in recompense for, in consequence of



em āqa — in the midst, opposite (?)



em āb — opposite, against



em uāu — alone



em uaḥ ḥer — in addition to



em baḥ — before, in the presence of (also written )



emem — in, with, among, together with



emmā — in, with, among, together wit



em mȧtet — likewise



em-rā — in the condition of



em rer — about, around



em ḥau — moreover, besides



em ḥāt — in front, before



em ḥer — opposite, in front of



em ḥer ȧb — in the middle of



em χem — without



em χennu — within



em χer — with



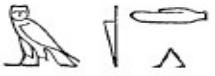
em χet — after, with



em sa — behind, after, at the back of



em qeb — among, amidst



em qeṭ — around, in the circuit of



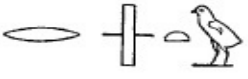
em ṭep — upon



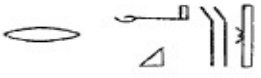
em ṭebu — in return for



em ṯer — since



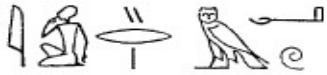
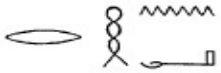
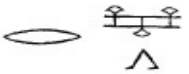
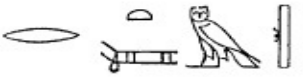
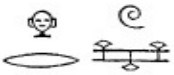
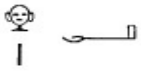
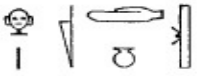
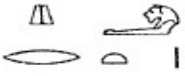
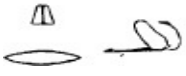
er ȧmtu — between

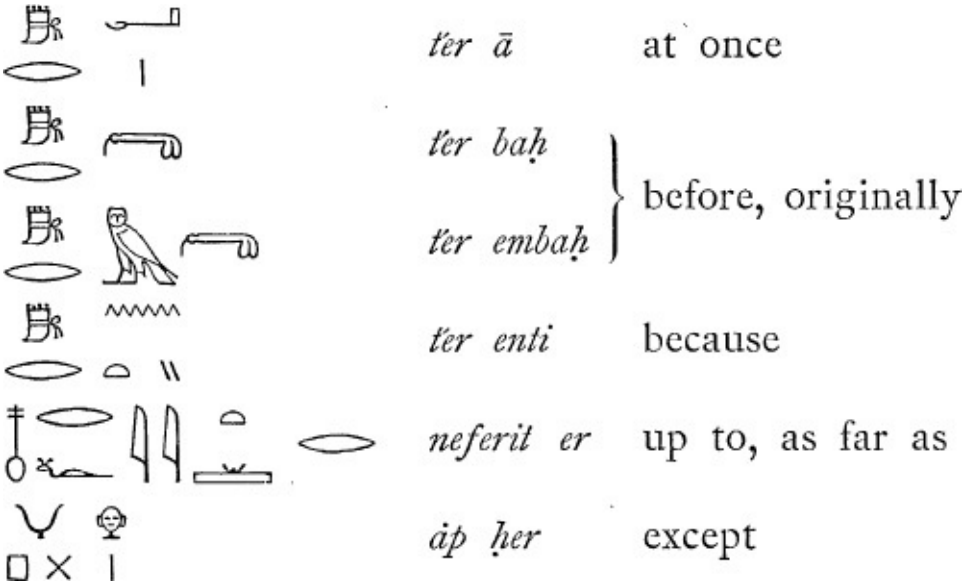


er āq — in the middle



er āuṭ — between

	*er ḳes*	at the side of
	*ȧire māu*	with
	*er enti*	because
	*er ḥāt*	before
	*er ḥenā*	with
	*er ḥer*	in addition to
	*er ḥer*	in the presence of
	*er χet*	after
	*er tem*	so that not
	*er śaā*	as far as, until
	*er ṯer*	to the limit of
	*ḥeru*	besides
	*ḥer ṭep*	upon
	*ḥer ȧb*	in the middle
	*ḥer ā*	at once
	*ḥer baḥ*	before
	*ḥer χeru*	beneath
	*ḥer sa*	behind, at the back
	*ḥer qeṭ*	conformably
	*χer ā*	subordinate to
	*χer ḥāt*	before
	*χer peḥ*	behind

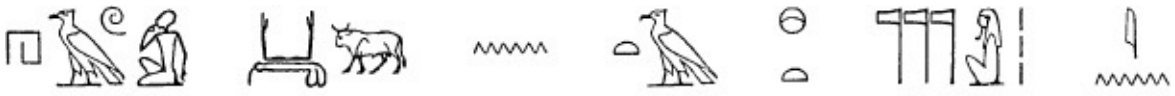


CONJUNCTIONS.

Conjunctions are :— *en* because of, er until, *ḥer* because, *χeft* when, *mȧ* as, *re pu* or, *ȧs*, *ȧst*, *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, etc.

PARTICLES.

Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ* "what?", *nimā* "who?", *ȧχeset* or *ȧqes* "who?", "what?", *tennu* "where", *petrȧ* or *peti* (?) "what?", etc. The following passages show their use :—

1. 

hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,



ȧu-k *ṭi* *uā* - *θȧ*

dost thou remain by thyself?

2. 

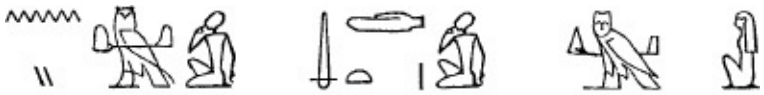
su *mȧ* *ȧχ*

It is like what?



Ȧuθu *mȧ* *ȧχ*

Authu is like what? *I. e.*, "What sort of a place is Authu?"

3. 

nimā *meṭet* *emmā* - *t*

Who hath had word with thee?

4. 

ȧ *Tem* *ȧśeset* *pu* *śas* - *ȧ* *er* *set*

Hail Tmu, what is it which I have come into it?

I. e., "What manner of place is this into which I have come?"



ȧśeset *pu* *āḥā* *em* *ānχ*

What is [my] duration of life? *I. e.*, "How long shall I live?"

5. 

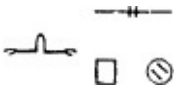
su *tennu* - *nef*

He, where is he?

6. 

petrȧ *ren* - *k* *petrȧ* *maa* - *nek*

What is thy name? What didst thou see?

Negative particles are :—  or  *ȧn* "not"  *ȧn sep* "at no time",  *bu* "not",  *ben* "not",  *tem* "not", or "so that not",  *ȧm* "not". The following examples show their use :—

1. 

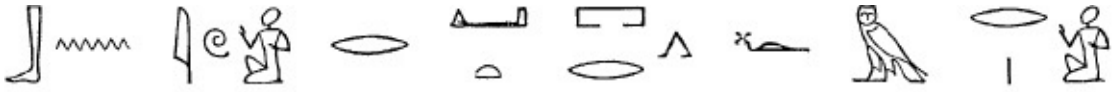
ȧn *qem* - *f* *ȧn* *reχ-tu* *paif* *seχeru*

Not found he [it]. Not is known his pattern.

2. 

ȧu *bu* *i* *na* *śemi* *er* *ta* *ȧnt*

Not came the travellers to the valley.

3. 

ben *ȧu-ȧ* *er* *ṭāt* *per* - *f* *em* *re-ȧ*

Not am I for letting come forth it from my mouth.

4. 

tem - *k* *ṭeṭ* *tem* - *k* *qenṭet*

Not do thou speak. Not do thou rage.

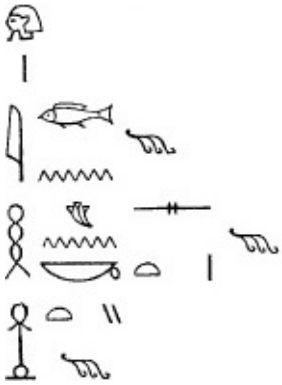
5. 

ȧm - *k* *ḥems* *ȧu* *kai* *āḥā*

Not do thou sit being another standing up.

LIST OF WORDS.

The following common words should be learnt by heart; this can best be done by writing out a few of them daily.

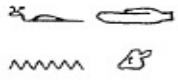
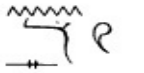
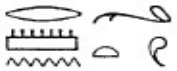
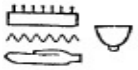


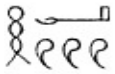
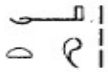
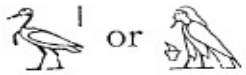
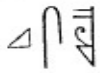
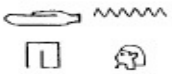
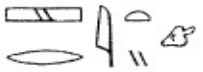
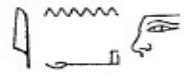
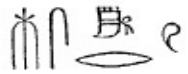
ṭep head

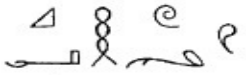
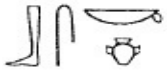
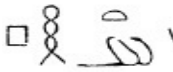
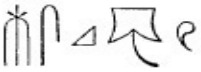
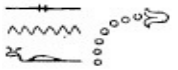
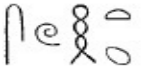
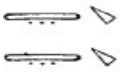
ȧn hair

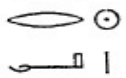
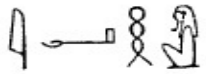
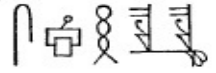
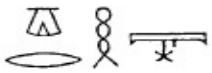
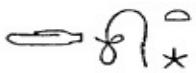
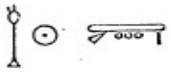
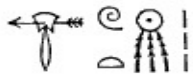
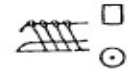
ḥenkset hair

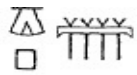
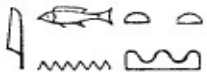
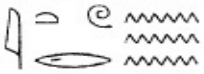
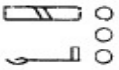
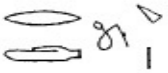
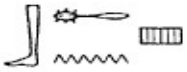
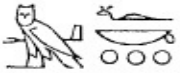
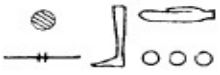
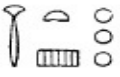
śenti hair

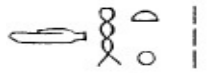
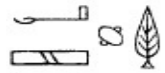
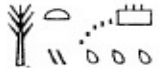
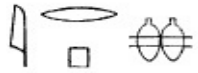
	*fenṭ*	nose
	*re*	mouth
	*ȧbeḥ*	tooth
	*nes*	tongue
	*ānχui*	the two ears
	*ṫeru*	skull
	*neḥebet*	neck
	*χeχ*	neck
	*θes*	vertebrae
	*erment*	arm, shoulder
	*ā*	fore-arm
	*χefā*	fist
	*śenbet*	body
	*at*	back
	*menṭ*	breast
	*ȧb*	heart
	*maāset*	liver
	*χat*	belly
	*mast*	thigh
	*uārt*	thigh
	*reṭ*	foot and leg
	*ȧnem*	skin

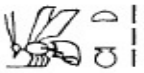
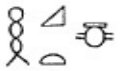
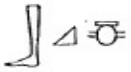
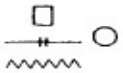
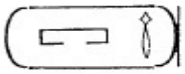
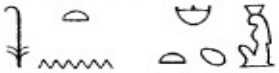
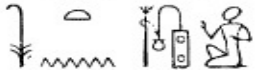
	*ṯet*	body
	*ḥāu*	flesh, members
	*āt*	limbs
	*ba*	soul
	*χaibit*	shade, shadow
	*sāḫu*	the spiritual body
	*ka*	double, genius
	*χu*	intelligence
	*seχem*	form, image
	*qes*	bone
	*ren*	name
	*ḥrȧ*	face
	*ṭehen*	forehead
	*ȧnḥu*	eyebrow
	*maat*	eye
	*śerȧti*	the two nostrils
	*septi*	the two lips
	*ārti*	the two jaws
	*ȧnā*	chin
	*mesṫer*	ear
	*ḥenḳeḳ*	throat
	*mākḫa*	back of the head

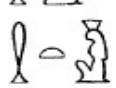
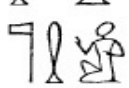
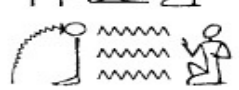
	*qāḥu*	shoulder
	*qeb*	elbow
	*ṭet*	hand
	*ṯebā*	finger
	*χat*	corpse
	*pesṭ*	backbone
	*ḥāt*	heart
	*ḥetet*	lungs
	*besek*	intestines
	*peḥti*	back
	*sa*	back
	*χepeś*	thigh
	*ment*	leg
	*sebeq*	foot and ankle
	*mesq*	skin
	*ȧf*	flesh
	*snef*	blood
	*suḥt*	egg
	*χer*	voice
	*pet*	heaven, sky
	*ta*	earth
	*taui*	the two lands (*i. e.*, north and south)

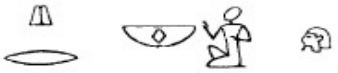
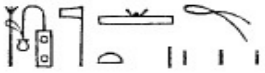
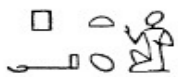
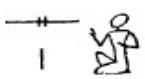
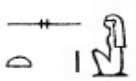
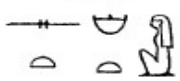
	*taiu*	world, universe
	*ṭuaṭ*	underworld
	*Rā*	sun
	*Ȧāḥ*	moon
	*χut*	horizon
	*seb*	star
	*χabes*	star, luminary
	*sepṭet*	Sothis (Sirius)
	*saḥ*	Orion
	*χepeś*	Great Bear
	*hru*	day
	*ḳerḥ*	night
	*ṭuat*	daybreak
	*māśer*	evening
	*ḥeṫ ta*	dawn
	*ḥeṫet*	light
	*satut*	rays of light
	*ḥeṫut*	light, sunshine
	*maāu*	rays of light
	*seśep*	brilliance
	*kekiu*	darkness
	*ḥai*	rain

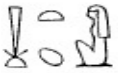
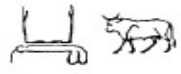
	*ḳep*	rain flood
	*śenār*	tempest
	*mu*	water
	*nebȧt*	fire
	*rekḥu*	fire, heat
	*χet*	fire
	*ṭu*	mountain
	*ȧntet*	valley
	*imā*	sea
	*ȧtur*	river
	*ȧaṭet*	dew
	*śā*	sand
	*ȧner*	stone
	*mat*	granite
	*reṭ*	sandstone
	*śes*	alabaster
	*beχan*	porphyry
	*māfek*	turquoise
	*χesbeṭ*	lapis-lazuli
	*uaṭet*	mother-of-emerald
	*sehert*	cornelian
	*nub*	gold

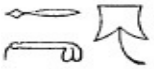
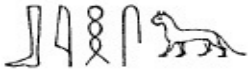
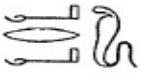
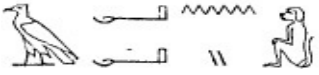
	*ḥeṙ*	silver
	*uasm, smu*	electrum (?)
	*χemt*	copper
	*ḃȧa*	iron
	*ṭeḥt*	lead
	*χet*	wood, stick
	*χet*	tree
	*śennu*	hard wood tree
	*nehat*	sycamore
	*āś*	cedar
	*baq*	olive tree
	*ṭebaȧa*	fig tree
	*ȧarer*	vine
	*aḥet*	field
	*benrȧ*	date palm
	*beti*	barley
	*peru*	wheat, grain
	*neprȧ*	grain
	*s[ti]mu*	vegetables, herbs
	*ȧrp*	wine
	*ȧarer*	grapes
	*benrȧ*	dates

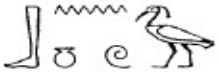
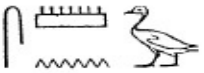
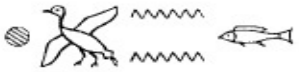
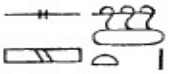
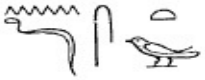
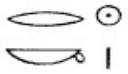
	*ṯeb*	figs
	*ỉrt*	milk
	*net (bỉt)*	honey
	*renp*	young plant, flower
	*ḥeqt*	beer
	*beq*	oil
	*urḥu*	unguent
	*merḥu*	unguent
	*ānta*	perfume
	*ta*	bread
	*pesen*	cake
	*seinnu*	cake
	*per āa*	Pharaoh
	*suten*	king
	*sutenit*	queen
	*suteni*	royalty
	*suten ḥemt*	royal wife
	*suten mut*	royal mother
	*suten sa*	royal son (prince)
	*suten sat*	royal daughter (princess)
	*suten mesu*	royal child
	*suten ān*	royal scribe

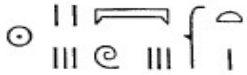
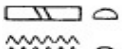
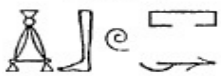
	*ȧθi*	prince
	*suten net (bȧt)*	King of the South and North
	. . . . .	lord of crowns
	*ur*	prefect, nobleman
	*erpā*	hereditary prince
	*ḥā*	a title of very high rank
	*ťat*	general
	*smer uāti*	a title of high rank
	*suten reχ*	royal kinsman
	*suten reχ maā*	real royal kinsman
	*ḥer ṭep*	chief
	*ḥer ṭep āa*	great chief
	*mer*	governor
	*śennu*	royal attendant
	*sāḥ*	noble
	*ḥen*	majesty
	*χerp*	prefect
	*ḥen*	servant
	*ḥent*	servant (female)
	*neter ḥen*	minister, prophet
	*neter ȧtf*	divine father
	*āb*	libationer

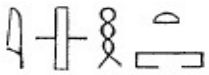
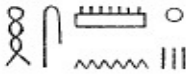
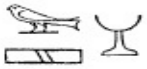
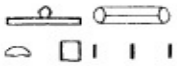
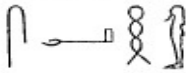
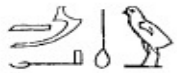
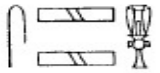
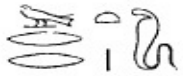
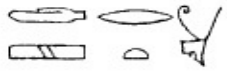
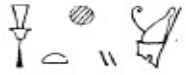
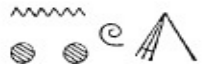
	*χer ḥeb*	he that hath the book (*i. e.*, the reader)
	*χer ḥeb ṭep*	the chief reader
	*sem*	name of a priest
	*setem*	
	*ur χerp ḥem*	title of the high priest of Memphis
	*ān*	scribe
	*ān neter ḥet*	scribe of the temple
	*ān neter śāt*	scribe of holy books
	*ḥer*	chief, president
	*menfit* (*māśa*)	soldiers (rank and file)
	*qen*	soldiers picked for bravery
	*rem*[*θ*]	men and women
	*re*[*m*]*θ*	
	*tememu*	mortals
	*reχit*	men and women
	*pāt*	ancestor, noble
	*ḥememu*	mankind
	*ḥrâu nebu*	all faces (*i. e.*, mankind)
	*sa*	person
	*sat*	person (fem.)
	*sat ḥemt*	woman
	*ḥemt*	woman

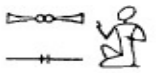
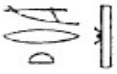
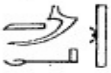
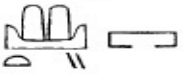
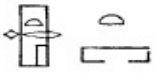
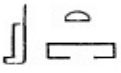
	*mut*	mother
	*menāt*	nurse
	*sa*	son
	*sat*	daughter
	*sen*	brother
	*sent*	sister
	*semsu*	firstborn
	*āu*	heir
	*mesu*	child
	*neb*	lord
	*nebt*	lady
	*θesemu*	greyhound
	*maau*	cat
	*uher*	dog, jackal
	*āu*	dog
	*unś*	wolf
	*sȧbi*	jackal
	*pennu*	mouse *or* rat
	*ka*	bull
	*ȧua*	ox
	*ȧḥ*	cow, ox
	*beḥes*	calf

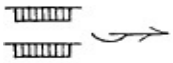
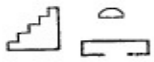
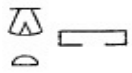
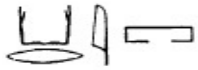
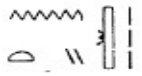
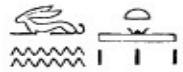
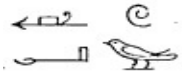
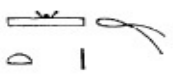
	*rerȧ*	pig
	*ser*	ram, sheep
	*āa*	ass
	*ḥetrȧ*	horse
	*sesemut*	horses
	*maḥeť*	antelope
	*maḥcs*	lion
	*ȧbi*	panther
	*ṭebt*	hippopotamus
	*ābu*	elephant
	*bȧḥes*	wild animals
	*āut*	quadrupeds
	*emsuḥ*	crocodile
	*ḥentasu*	lizard
	*ťart*	scorpion
	*χeper*	beetle
	*ārā*	uraeus
	*fenṭ*	worm
	*ḥeft*	snake
	*ťeťfet*	creeping things
	*pi*	flea
	*aāāni*	ape

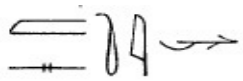
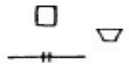
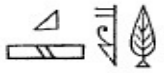
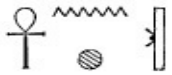
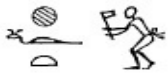
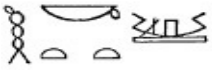
	*habu*	ibis
	*bȧk*	hawk
	*śent*	heron
	*śeta*	vulture
	*apṭ*	duck, goose
	*ment*	pigeon
	*bennu*	phoenix (?)
	*smen*	goose
	*pai*	birds
	*remu*	fish
	*χepanen*	fish
	*śe*	pool
	*mer*	lake, pool
	*seśet*	nest
	*babat*	hole of an animal
	*ur*	great, exceedingly
	*neťeset*	little
	*neb*	all, every
	*āšt*	many
	*āāa*	great
	*trȧ*	season
	*rek*	period, time

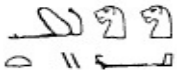
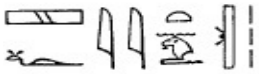
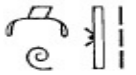
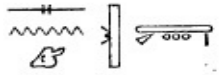
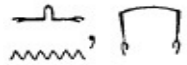
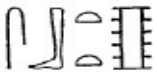
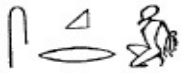
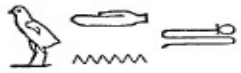
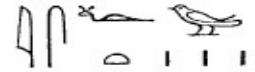
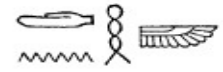
	*unnet*	hour, season
	*ḥat*	second
	*at*	minute
	ȧbeṭ	month
	*renpit*	year
	*seṭ*	period of 30 years
	*ḥen*	period of 60 years
	*ḥeḥ*	millions of years
	*ṯetta*	everlastingness
	*hru ṭuau ḥeru renpit*	the 5 epagomenal days
	*śat*	period of sowing
	*pert*	period of growing (*i. e.*, winter)
	*śemut*	period of inundation (*i. e.*, summer)
	*χer*	cemetery
	*mer*	pyramid tomb
	*ȧsit*	tomb
	*māḥāit*	sepulchre
	*useχt*	hall, part of a tomb
	*uti*	coffin
	*ṭebu*	sarcophagus
	*perχeru*	funeral offerings

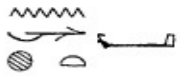
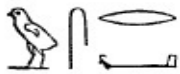
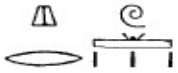
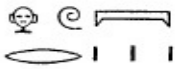
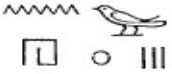
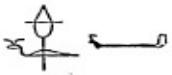
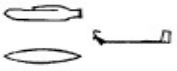
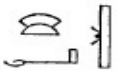
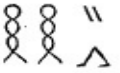
	*statet*	passage in the tomb
	*ȧmḥet*	hall of the tomb
	*tut*	statue, image
	*uṯḥu*	altar, table
	*ḥesmen*	natron
	*χet*	things, furniture, wealth
	*urś*	pillow
	*ḥetepu*	funeral offerings
	*utu*	tablet, stele
	*sāḥ*	mummy
	*ḥes*	singer, mourner
	*maāχeru*	triumphant, victorious
	*bent*	harp
	*seśeś*	sistrum
	*ureret*	name of a crown
	*śuti*	plumes
	*ḥeťet*	white crown
	*ṭeśert*	red crown
	*atfu*	the *atef* crown
	*seχti*	the double crown
	*nemmes*	the *nemmes* crown
	*neχeχu*	whip

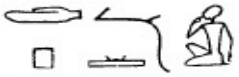
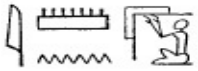
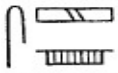
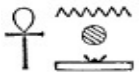
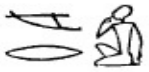
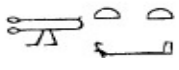
	*θes*	a captain
	*qem*	black
	*ḥeťet*	white
	*ṭešer*	red
	*χesbeṭ*	blue (of lapis-lazuli)
	*unemi*	right hand
	*semeḫi*	left hand
	*śeps*	venerable, sacred
	*ȧmaχ*	revered
	*mert*	beloved, friend
	*nefer*	good, happy
	*neťem*	pleasant, happy
	*benrȧ*	sweet
	*maā*	what is right and true
	*menu*	monuments
	*peru ḥeť*	treasury
	*śenti*	granary
	*ḥet*	temple
	*per*	house
	*ḥet āat*	palace, great house
	*ȧuset*	place, seat
	*sba*	door, doorway

	*āāui*	folding door
	*sebχet*	large doors, pylons
	*nemmat*	block of punishment
	*χet*	staircase
	*teχennu*	obelisk
	*nest*	throne
	*karȧ*	shrine
	*ṭemȧt*	village
	*nut*	city
	*ṭerȧu*	bounds, limits
	*enti*	things which do exist
	*unenet*	things which shall exist
	*uā*	one, only
	*uāu*	alone
	*uat*	way
	*māṭennu*	road, way
	*mesṫemut*	eye paint
	*maa-ḫrȧ*	seer of the face (*i. e.*, mirror)
	*seśen*	lily
	*śeta*	secret, hidden
	*śāt*	book
	*ṫamā*	roll of papyrus

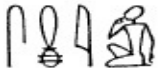
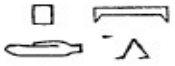
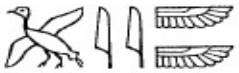
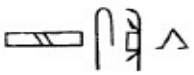
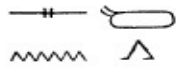
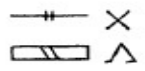
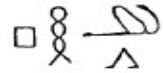
	*mesθȧ*	writing palette
	*pes*	ink-jar
	*qeś*	writing reed
	*ānχ*	life
	*mit*	death
	*χeft*	enemy
	*χakȧb*	rebel, coward
	*ȧm*	camp
	*pet* *śemert*	bow
	*ābau*	arrow, bolt
	*urer*	chariot
	*sebȧu*	fiend
	*senb*	health
	*uťa*	strength
	*uȧa*	boat
	*sektet*	morning boat of the sun
	*āṭeṭ*	evening boat of the sun
	*ḥemi*	rudder
	*ḥeqer*	hunger
	*ȧb*	thirst
	*sam ta*	union with the earth, *i. e.*, funeral

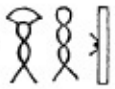
	*ȧnet ḥrȧ-k*	hail to thee!
	*ȧau*	adoration
	*peḥti*	strength
	*śefit*	might, terror
	*āu*	joy, gladness
	*sen ta*	adoration
	*ȧn*	not
	*ben*	not
	*ȧt*	destitute
	*sebtet*	wall
	*feqa*	reward, wages
	*seqer*	prisoner
	*ḥeb*	festival
	*uṭen*	offering
	*ȧp*	messenger, envoy
	*ȧnnu*	offerings, tribute
	*ses*	bolt of a door
	*meṭu*	a word, thing
	*betau*	bad, wickedness
	*ȧsfet*	faults, sins
	*ṭenḥ*	wing
	*uteb*	furrow, water-course

	*neχt*	might, victory
	*usr*	to be strong
	*sfenṭ*	knife
	*nemmat*	footsteps
	*χāu*	crowns
	*χeru*	terrestrial beings
	*ḥeru*	celestial beings
	*seχeru*	plans, schemes
	*ṯefau*	funeral meals
	*χert*	things, provisions
	*ṭemṭ*	all
	*χai*	defeat
	*neḥ*	few
	*χesef*	to meet, to repulse
	*utu*	to command
	*sa*	to know
	*ṭer*	to destroy
	*χāā*	to rise, be crowned
	*senṭ*	to fear
	*uaś*	to adore
	*ḥeḥi*	to seek
	*χaā*	to leave

	*seḏ*	to pass
	*ṯep*	to taste
	*ȧmen*	to hide, be hidden
	*qeṯ*	to build
	*seś*	to open
	*ānχ*	to live
	*mit*	to die
	*maa*	to see
	*setem*	to hear
	*rerem*	to weep
	*ṯeṯ*	to say, speak
	*mer*	to love
	*mesḏeṯ*	to hate
	*āḥā*	to stand
	*ḥems*	to sit
	*sḏer*	to lie down
	*χeper*	to become
	*ȧru*	to make
	*qemam*	to create
	*ȧm*	to eat
	*surȧ*	to drink
	*θetet*	to carry off

	*āq*	to go in
	*per*	to come out
	*sper*	to set out
	*i*	to come
	*atep*	to load oneself
	*fa*	to bear, to carry
	*urś*	to pass the day
	*seχem*	to gain the mastery
	*ābau*	to fight
	*sma*	to slay, kill
	*χeṭbu*	to slay
	*uben*	to rise (of the sun)
	*ḥetep*	to set
	*pesṭ*	to shine
	*seḥeṫ*	to illumine
	*bāḥ*	to overflow, to flood
	*θes*	to lift up
	*qa*	to be high
	*χeṭ*	to float down stream
	*χent*	to sail up stream
	*uśebt*	to answer
	*beṭeś*	to be weak, feeble

	*ḥāā*	to rejoice
	*ṯuau*	to praise
	*smȧ*	to announce
	*ṯā*	to give
	*ṯebḥ*	to pray, entreat
	*ȧpt*	to announce
	*men*	to stablish, to abide
	*sam*	to unite
	*sepṯ*	to provide, prepare
	*āper*	to be provided with
	*peṯ*	to stretch
	*pai*	to fly
	*peḥrer*	to run
	*śes*	to follow
	*seχseχ*	to flee
	*hab*	to send
	*śem* (*māśem*)	to walk, to travel
	*ṯa*	to set out
	*sen*	to pass
	*seś*	to go, to pass by, to go in
	*peḥ*	to attain, to arrive
	*sau*	to watch, to guard

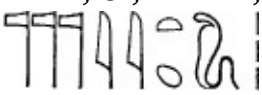
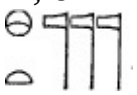
	*χnemu*	to join to
	*χent*	to sail up stream
	*mās*	to bring
	*tut*	to engender
	*mes*	to bear children
	*qem*	to find
	*meḥ*	to fill
	*uaḥ*	to place
	*ȧā*	to wash
	*neḥem*	to save, to carry off
	*un*	to open
	*seχer*	to overthrow

GODS AND GODDESSES.

 *neter*, or  , or  , GOD

 , or  *neter* god  *netert* goddess

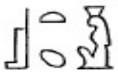
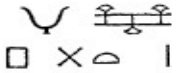
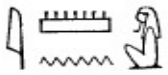
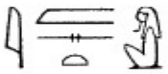
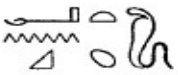
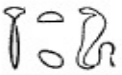
 , or,  , or  , or  , or  *neteru* gods

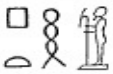
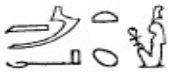
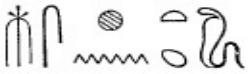
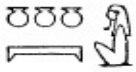
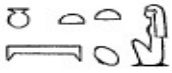
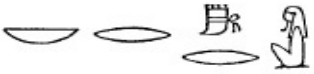
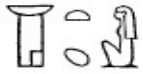
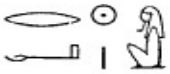
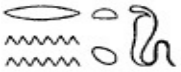
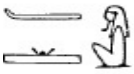
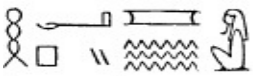
 *neterit* goodesses  *paut neteru* company of the gods

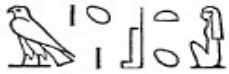
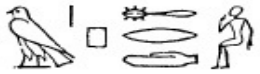
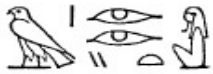
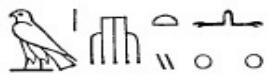
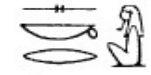
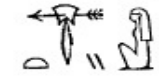
 *paut neteru ā* great company of the gods

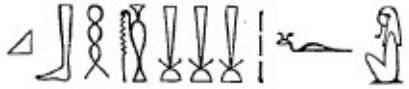
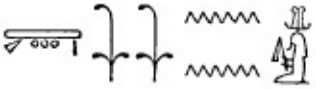
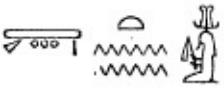
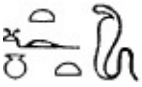
 *paut neteru net'eset* little company of the gods

 the triple company of the gods

	*Ȧusȧr*	Osiris
	*Ȧuset*	Isis
	*Ȧp-uat*	Ȧp-uat
	*Ȧmen*	Ȧmen (Ammon)
	*Ȧmen-Rā*	Ȧmen-Rā
	*Ȧmsu* or *Min*	Ȧmsu, Min, Khem
	*Ȧmsu-Ȧmen*	Ȧmsu-Ȧmen
	*Ȧmset*	Ȧmset
	*Ȧni*	Ȧni
	*Ānθȧt*	Anata
	*Ȧnpu*	Anubis
	*Ȧn-ḥeru*	Ȧn-ḥeru
	*Ānqet*	Ānqet
	*Ȧtmu*	Ȧtmu (Tmu)
	*Ȧsṭes*	Ȧsṭes
	*Iusāaset*	Iusāaset
	*I-em-ḥetep*	Imouthis
	*Un-nefer*	Un-nefer
	*Uaṫet*	Uatchet
	*Baba*	Baba
	*Bār*	Bār (Baal)

	*Bes*	Bes
	*Ptaḥ*	Ptaḥ
	*Ptaḥ-Seker-Åusâr*	Ptah-Socharis-Osiris
	*Maāt*	Maāt
	*Menθu*	Menthu
	*Meḥ-urt*	Meḥurt
	*Mesχenet*	Meskhenet
	*Mut*	Mut
	*Nu*	Nu
	*Nut*	Nut
	*Neb-er-ṭer*	Neb-er-tcher
	*Nebt-ḥet*	Nephthys
	*Nefer-Tmu*	Nefer-Tmu
	*Nit*	Neith
	*Rā*	Rā
	*Renenet*	Renenet
	*Reśpu*	Reshpu
	*Ḥu*	Ḥu
	*Ḥāpi*	The Nile
	*Ḥāpi*	Ḥāpi
	*Ḥāpi*	Apis

	*Ḥeruur*	Horus the elder (Aroeris)
	*Ḥeru-sa-Ȧuset*	Horus, son of Isis (Harsiesi)
	*Ḥeru-pa-χarṭ*	Horus the child (Harpocrates)
	*Ḥeru-maati*	Horus of the two eyes
	*Ḥeru-χenti-ȧn-maa*	Horus dwelling in darkness
	*Ḥeru-χenti-Seχem*	Horus of Sekhem
	*Ḥet-ḥert*	Hathor
	*χnemu*	Khnemu
	*χensu*	Khensu
	*χensu-nefer-ḥetep*	Khensu-nefer-ḥetep
	*Sa*	Sa
	*Seb*	Seb
	*Sebek*	Sebek
	*Sept*	Sept
	*Sefeχet*	Sefekhet
	*Serqet*	Serqet
	*Seχetet*	Sekhet
	*Seker*	Socharis
	*Set*	Set or Sut
	*Sati*	Sati
	*Suteχ*	Sutekh
	*Śu*	Shu

	*Śai*	Shai
	*Qebḥ-sennu-f*	Qebḥ-sennu-f
	*Ta-urt*	Thoueris
	*Tanen*	Tanen
	*Ta-tenen*	Tatenen
	*Ṭua-māut-f*	Ṭuamāutef
	*Tmu*	Tmu
	*Teḥuti*	Thoth
	*Tefnet*	Tefnet

---

[1] *Vir.*,  *i*, *m*, *n*, *p*, *f*, *t*.

[2] *vir.*,  ,  and  which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for  as some would do, we must not forget that Young assigned the value of *ke* to this sign.

[3] It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

[4] Southern Egyptian Gallery, No. 24.

[5] This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*,

vol. II., p. 984.

[6]The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 deter minatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171 —193.

[7]For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

[8]For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B.C. at the end of the book; Hess, *Der Demotische Roman von Sine*  *a-m-us*, Leipzig, 1888, pp. 190—205.

[9] For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10; Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romanies*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

[10]Among recent contributions to Egyptian phonology the following should be consulted : Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI.ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

[11]The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

[12]The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ ⲟ̄, ϣ *sh*, ϥ *f*, ϩ *h̄*, ϫ *h*, ϭ *dj*, ⲍ *tch*, ϯ *ti*.

TEXTS

WITH INTERLINEAR TRANSLITERATION

AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

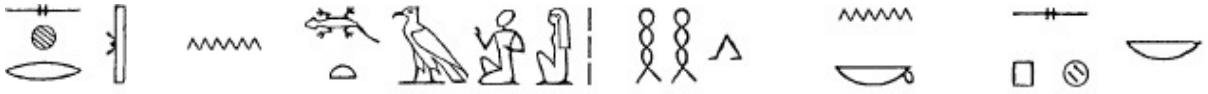
Maxims of Kaqemna and Ptaḥ-ḥetep.

[IIIrd and Vth dynasties.]

I. 

ȧr *un - nek* *em* *semi* *ḥer* *utu* *en*

If thou hast become a leader to direct the



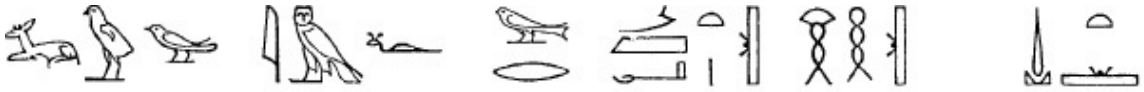
seχer *en* *āśta* *ḥeḥ* - *nek* *sep* *neb*

condition *or* welfare of the multitude follow thou after at time every



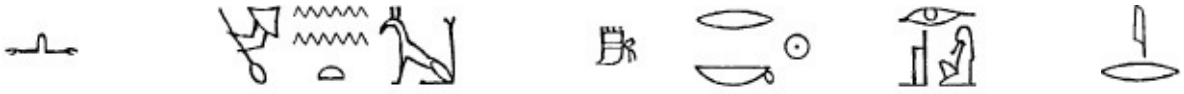
menχ *er* *unt* *seχer - k* *ȧn*

a gracious bearing, so that may be thy behaviour without



āu *ȧm-f* *ur* *maāt* *uaḥ* *ťat*

harshness in it. Great is right, stablished and mighty,



ȧn *χenent* *ťer* *rek* *Ȧusȧr* *ȧr*

and never hath been shaken since the time of Osiris.[1] **II.** If



seka - *nek* *ṭer* *em* *seχet* *ṭā* *set*

plough-land is to thee gather in the field what hath given



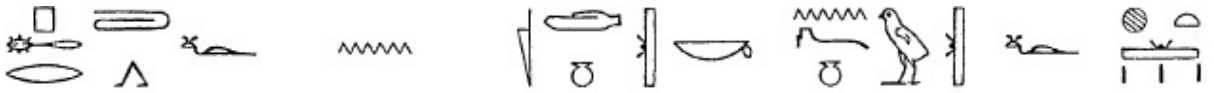
neter *ȧr* *un* - *nek* *em* *sa* *ȧqer* *ȧri* - *k*

God.[2] **III.** If thou wouldst be a man perfect make thou



sa *en* *semam* *neter* *ȧr* *met* - *f*

[thy] son to please God. If he directeth straight



peχar-f *en* *qeṭ* - *k* *ennu* - *f* *χet-*

his course according to thy example, and he dealeth in thy



k *er* *ȧuset* *ȧri* *ȧri* - *nef* *bu* *neb*

affairs in the place belonging thereto, do unto him thing every
or way



nefer *sa* - *k* *pu* *nesu* *set*

good, for thy son is he belonging unto the seed



ka - *k* *ȧm-k* *āuṭ* *ȧb-k* *er* - *f*

of thy person. Do not thou remove thy heart from him,



ȧu *metu* *ȧri* *senθi* *ȧr*

[for it] is [thy] seed [which] maketh appeal [to thee].[3] **IV.** If thou



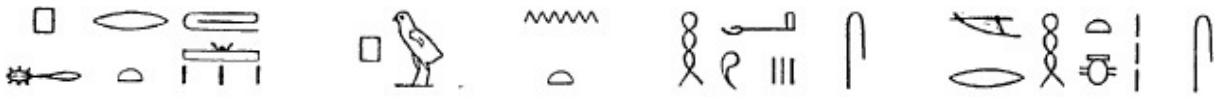
ȧqer - k *ḳer - k* *per - k* *mer - k* *ḥemt-*

wouldst be perfect possess thou thy house, love thou thy



k *em* *χen* *meḥ* *χat - s* *ḥebs - s*

wife without defect. Fill her belly, clothe her,



peχaret *pu* *ent* *ḥāu - s* *merḥet - s*

the medicines (?) are [these] of her members. Anoint her,



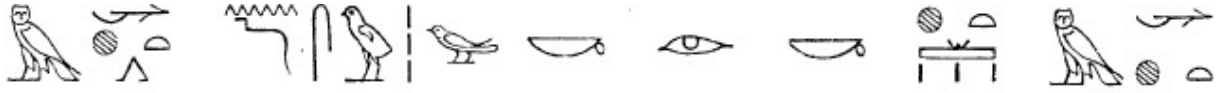
āu *ȧb - s* *trȧ* *en* *unnet - k* *aḥet*

gladden her heart [during] the time of thy existence. A field



pu *χut* *en* *neb - s* *ȧr* *āāa - k*

is she creditable to her lord.[4] **V.** If thou hast become



emχet *neṯesu - k* *ȧri - k* *χet* *emχet*

great after thou wast lowly, and hast gotten wealth after



ḳat *ṭep* *ȧmm* *nut* *reχt - nek*

poverty, [being] head in the city, take heed that thou dost



em *seśau* *χepert* - *nek* *χentu* *em*

not turn to [thy] profit thy having attained dominion; let not



kefa *ȧb-k* *ḥer* *āḥā* - *k* *χeper-*

be hardened thy heart through thy elevation (?), for thou hast



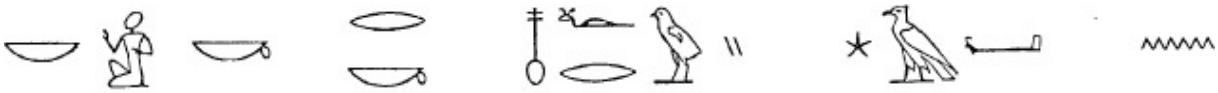
nek *mer* *sepṭ* *neter*

become [only] the steward of the goods of God.[5] **VI.**



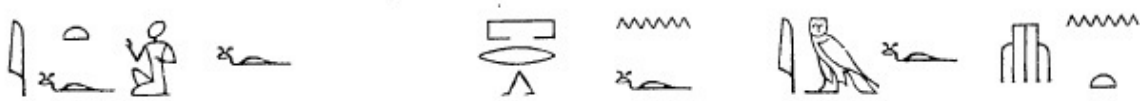
ȧri *ṫeṭet*

Perform the command



neb - *k* *er-ek* *nefer-ui* *sba* *en*

of thy lord to thee. Doubly good is the instruction of



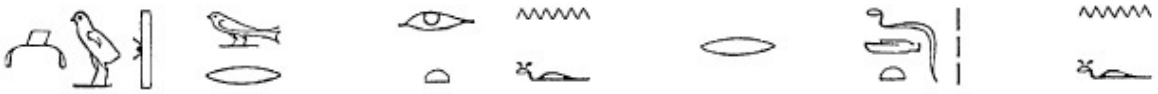
ȧtf - *f* *per* - *nef* *ȧm* - *f* *χent*

his (*i. e.*, a man's) father [for] he hath come forth from him from



ḥāu - *f* *ṫeṭ* - *nef* *nef* *ȧu* - *f* *em* *χat* *er*

his body. [What] he saith to him let it be within [him] to



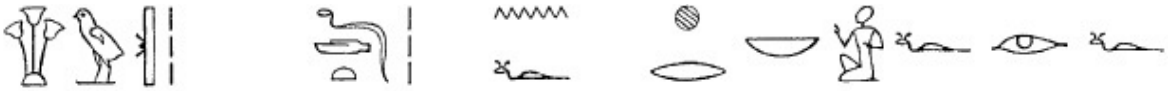
āu *ur* *ȧrit* - *nef* *er* *ṭeṭet* - *nef*

its fulness greatest, let him do more than his words.



māk *sa* *nefer* *en* *ṭāṭā* *neter* *rā*

Verily a son good [is] of the gifts of God, [he] doeth



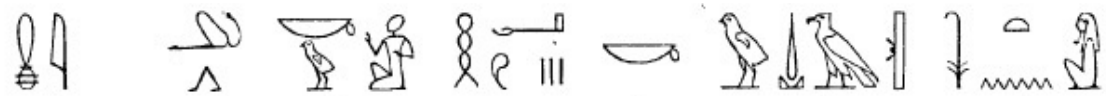
ḥau *ṭeṭet* - *nef* *χer* *neb* - *f* *ȧri* - *f*

over and above [what] he hath said. Before his lord he doeth right



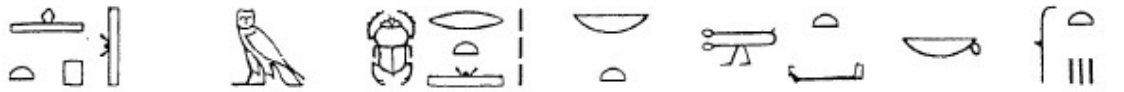
maā *ȧri* *en* *ȧb* - *f* *er* *nemtet* - *f*

and truth, and worketh his heart in his steps.



mȧ *peḥ* - *kuȧ* *ḥāu* - *k* *uṫa* *suten*

In this manner have I arrived. Thy limbs will be sound, the king



ḥetep *em* *χepert* *nebt* *θet* - *k* *renput*

will be satisfied with [thy] doings all, thou wilt gain years



em *ānχ* *ȧn* *śer* *ȧrit* - *nȧ* *ṭep* *ta*

of life without diminution. I have passed upon earth.



θet - nȧ renput C + X em ānχ en ṭāṭā en

I have gained years 110 of life, for bestowed the



suten ḥest χent ṭepu - āui

king [upon me] favours above those who were before [me],



mā ȧrit maāt en suten er ȧuset

for [I was] working right and truth for the king unto the place



ȧmaχ iu - f pu ḥāt - f er

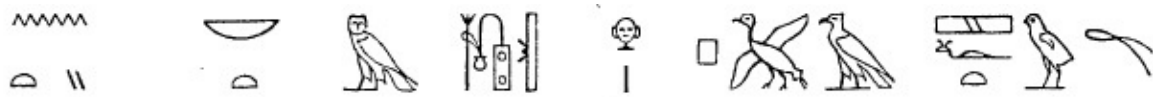
of felicity. It has gone out [from] its beginning to

(*i. e.*, the tomb). (*I. e.*, here endeth the book)



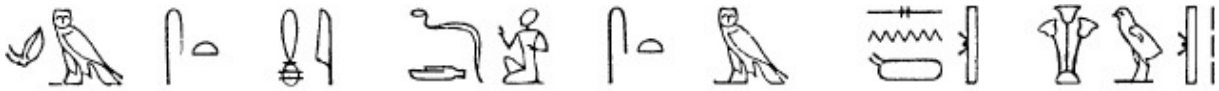
peḥ - f mȧ qemiu em ān ȧr

its end, even as it is found in writing.[678] **VII.** If



enti nebt em ān ḥer pa śeftu

every thing which is in writing upon this book



setem - set mȧ ṯeṭ-ȧ set em sen ḥau

be heard it *or* obeyed as I have said it, {and the listeners} advance to add



ḥer śaat un ȧn sen ḥer erṭāt set ḥer

unto good counsels, and they are for placing it in



χat - sen un ȧn sen ḥer seśeṭet set mȧ

themselves, and they are for reciting it according



enti em ān un ȧn nefer set ḥer ȧb - sen

to what is in writing, shall good be it to their hearts



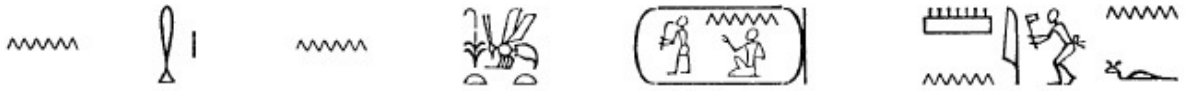
er χet nebt enti em ta pen er ṯer - f

more than thing any which is in earth this to the whole of it,



un ȧn āḥā - sen ḥems - sen χeft āḥā

[whether] they stand [or whether] they sit. Then



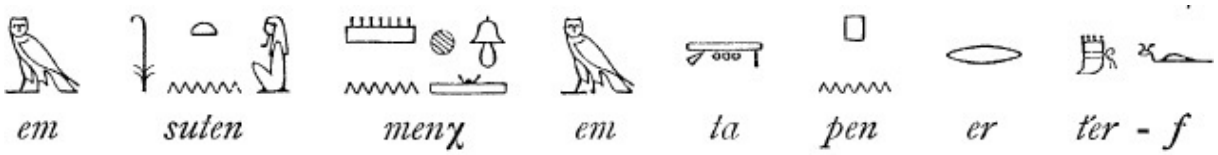
en ḥen en suten net (or *bȧt*) *Ḥunȧ menȧ - nef*

the Majesty of the King of the North and South, Ḥunȧ, died, and



āḥā en seāḥā ḥen en suten net (or *bȧt*) *Seneferu*

arose the Majesty of {the King of the North and South} Seneferu



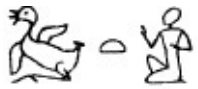
em *suten* *menχ* *em* *ta* *pen* *er* *ter - f*

as a king gracious in earth this to the whole of it,



āḥā *en* *erṭā* *Kaqemnȧ* *mer* *nut*

was given (*i. e.*, constituted) Kaqemnȧ superintendent of the town



ťat

and governor.[9]

---

[1] Plate VI., ll. 3–5.

[2] Plate VII., l. 5.

[3] Plate VII., ll. 10–13.

[4] Plate X., ll. 5.

[5] Plate XIII., ll. 6–8.

[6] Plate XIX., ll. 3–8.

[7] Plate XIX., l. 9.

[8] This is colophon. Another reads:– 

iu - f *pu* *em* *ḥetep* *mȧ* *pa*

It hath gone out in peace according to what



qemu

was found, *i. e.*, here happily endeth an exact copy.

[9] Plate II., ll. 4–9.

EXTRACTS FROM THE PYRAMID TEXTS.

Pyramid of Unás.

[Vth dynasty.]

I.



ṯ *nek* *su* *em* *ṯert* - *k*

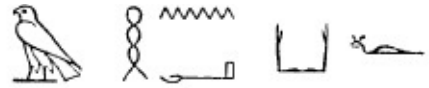
Line 3. Place thou it in thy palm.

II.



seḥ

4. Goeth



Ḥeru *ḥenā* *ka* - *f*

Horus with his *ka* (*i. e.*, double *or* genius).

III.



ā *ka* - *k*

7. The hand of thy *ka* [is]



embaḥ - *k* *ā* *ka* - *k* *emχet* - *k*

IV.

before thee, the hand of thy *ka* [is] behind thee.



iu-

11. I have



nȧ *ȧn* - *nȧ* *nek* *maat* *Ḥeru* *qeb* *ȧb* - *k*

come, I have brought to thee the eye of Horus, refresh thy heart



χer - s *ȧn - nȧ* *nek* *s* *χer* *ṭebti - k*

with it ; I have brought to thee it beneath thy sandals.

V. **VI.**



ȧṭep - k *ṭept - f* *χent* *neter ḥet*

14. Taste thou its taste in the divine dwellings.



re - k

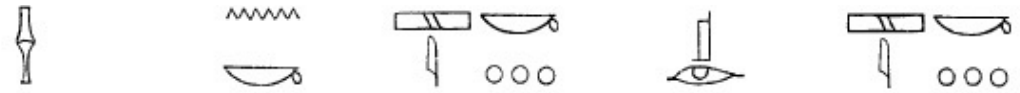
20. Thy mouth



re *en* *ḥebes* *ȧrt* *hru* *mes-f*

[is] the mouth of a calf of milk [on] the day of his birth.

VII.



χerp - nek *śȧk* *Ȧusȧr* *śȧk*

29. Are presented to thee the nipples of Osiris, the nipples



em ṭep ment *en Ḥeru en ṭet - f* *[a]m - nek*

upon the breast of Horus of his body, thou seizest [them]



ȧr re - k *qebḥ - k* *ȧpen* *Ȧusȧr*

VIII.

with thy mouth. 32. Thy libations [are] these, Osiris,



qebḥ - k *ȧpen* **IX.** *[a]m* *maati* *Ḥeru*

thy libations [are] these. 37. Grasping the two eyes of Horus,



ḥeṭ̀et *qemt* *θet - nek - sen* **X.**

the white and the black thou carriest off them.



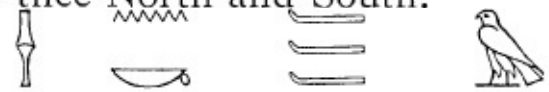
ḥetep-

39. Make offering



nek . . . . . **XI.**

to thee North and South.



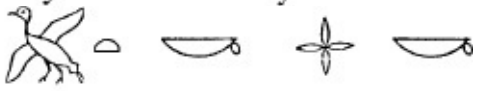
χerp - nek *ȧbeḥu* *Ḥeru*

41. {Are presented to thee} the teeth of Horus



ḥeṭ̀u *ḥu* *re - k* **XII.**

white, they furnish thy mouth.



pat - k *un - nek*

42. Thou existest, thou art.

XIII.  **XIV.**

pat *ent* *uṭen*

42. A cake of offering.



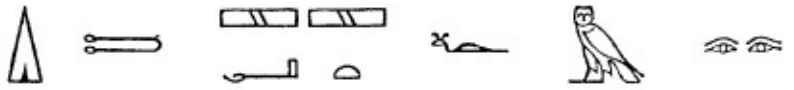
seχu - θ su

62. Make strong thou him



χer - θ ṭā - θ seχem - f em ťet - f

with thyself, grant thou that he may gain power over his body.



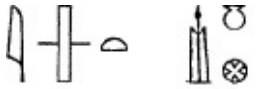
ṭā - θ śāśet - f em maati **XV.**

Grant thou that he may be open in his two eyes.



baqet

170. The olive tree



ȧmt Ȧnnu **XVI.**

in Heliopolis.



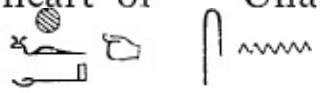
ȧn ȧb ȧn ḥeqer - f

172. Not let thirst, not let him hunger,



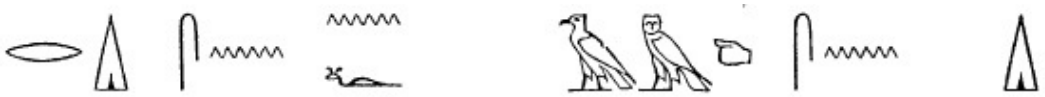
ȧn sȧr ȧb en Unȧs **XVII.**

not let be sad the heart of Unȧs.



χefā - sen

176. They shall grasp



erṭā - sen - nef *am - sen ṭā-*

and they shall give to him [what] they have taken, they shall



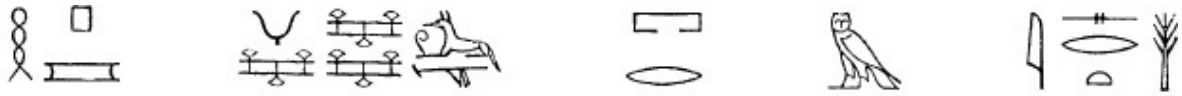
sen nef peru beti ta ḥeqt en entet en

give to him wheat, barley, cakes, ale of that which [is] of



Unàs **XVIII.** *seṭaa ur per em*

Unàs. 187. Trembler mighty coming out of



Ḥep *Àp-uat* *per* *em* *Àsert*

Ḥep (Nile), Àp-uat coming forth from Àsert.

XIX.



uāb *re - f* *śesau* *pen* *àm* *re - f*

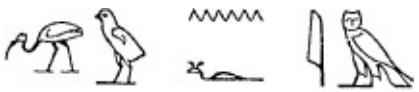
188. Pure is his mouth [and] tongue this in his mouth.

XX.



ī-nef *àn* - *nef* *θen* *ta* *en*

200. He hath come, he hath brought to you the bread which



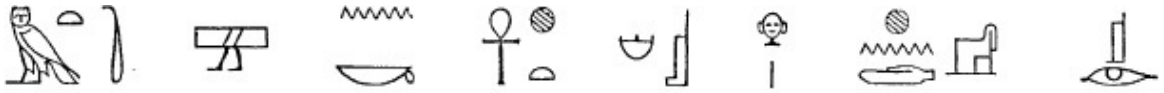
qemu - nef àm **XXI.**

he hath found there.



ha *ȧn* *śem* - *nek* *ȧs*

206. Hail! Not hast thou gone, behold,



met - *θ* *śem* - *nek* *ānχet* *ḥems* *ḥer* *χenṭ* *Ȧusȧr*

dead, thou hast gone alive to sit upon the throne of Osiris.



āāui - *k* *em* *Tem* *menui* - *k* *em* *Tem*

Thy arms [are] of Tem, thy shoulders [are] of Tem,



χat - *k* *em* *Tem* *sa* - *k* *em* *Tem* *peḥ* - *k*

thy body [is] of Tem, thy side [is] of Tem, thy back [is]



em *Tem* *reṭ* - *k* *em* *Tem* *ḥrȧ* - *k* *em* *Ȧnpu*

of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

XXII.



uāb - *k* *ȧrek* *em* *qebḥ* *sbau*

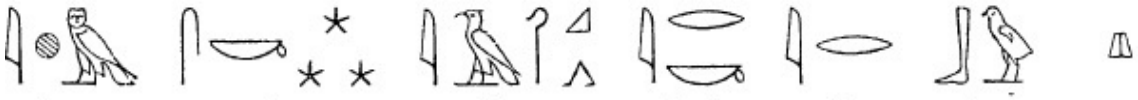
210. Thou art pure therefore with the cool water of the stars.

XXIII.



kȧu - nek *ḥenmemet* *uθes - neku*

211. Cry to thee the heavenly ones, lift thee up the



ȧχem - seku *ȧaq* *ȧrek* *ȧr* *bu* *χer*

never-setting stars, enter then into the place containing



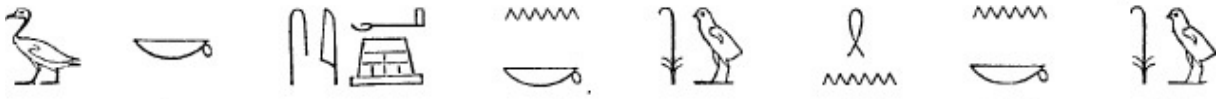
ȧt - k *bu* *χer* *Seb* **XXIV.**

thy father, the place containing Seb.



i - nek

232. Hath come to thee



sa - k *sȧā - nek* *su* *śen - nek* *su*

thy son, thou hast received him, thou hast grasped him



em χennu *ā - k* *sa - k* *pu* *en* *ťet - k* *en*

in thy hand, thy son is he of thy body for



ťetta **XXV.**

ever.



ȧp - f *ȧbu* *neḥem - f* *kau* *neḥeb - f*

233. He judgeth hearts, he punisheth *ka*'s, he subdueth



kau **XXVI.**

ka's.



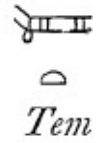
ta - f *re - f* *ṯeṭ* *en* *Seb*

234. His bread of his mouth [is] the word of Seb



per *em* *re* *en* *neteru* **XXVII.**

coming forth from the mouth of the gods.



Tem

240. O Tmu,



sa - k *pu* *enen* *Ȧusȧr* *ānχ - f* *ānχ* *Unȧs*

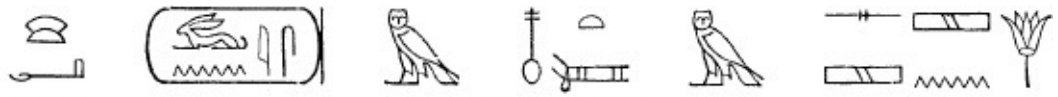
son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unȧs



pen *ȧn* *met - f* *ȧn* *met* *Unȧs* *pen*

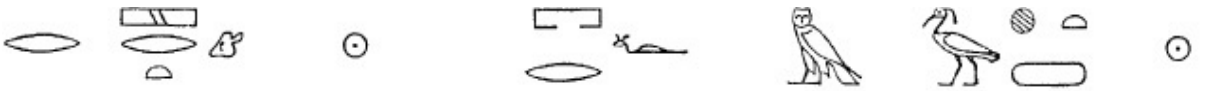
this; if not he dieth, not dieth Unȧs this.

XXVIII.



χāā *Unȧs* *em* *Nefer-Tem* *em* *seśśen*

396. Riseth Unȧs like Nefer-Tmu from the lily



er *śert* *Rā* *per - f* *em* *χut* *hru*

to the nostrils of Rā, he cometh forth from the horizon day



neb *ābu* *neteru* *en* *maa - f*

XXIX.

every, pure [are] the gods at the sight of him.



per

493. Cometh



Unȧs *ḥer* *maqat* *ten* *ȧ* *ȧrit* *en* *nef*

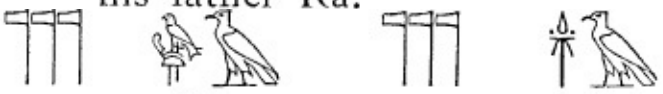
forth Unas upon ladder this which hath made for him



ȧt - f *Rā*

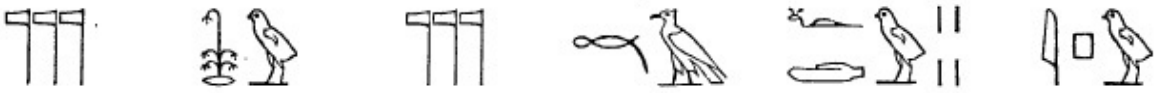
XXX.

his father Rā.



neteru *Ȧmenta* *neteru* *ȧba*

574. O gods of the west, O gods of the east,



neteru *resu* *neteru* *meḥta* *fṭu* *ȧpu*

O gods of the south, O gods of the north, four these [who]



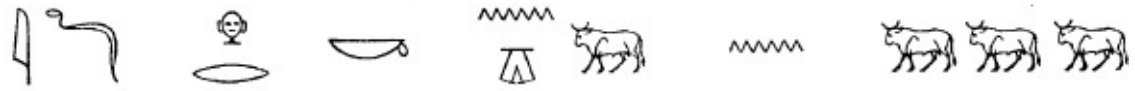
seχen *taiu* *uāb*

embrace the four quarters of earth holy.

Pyramid of Tetȧ.

[VIth dynasty.]

I.



ȧneṫ *ḥrȧ* - *k* *neḳ* *en* *neḳu*

45. Homage to thee, O bull of bulls, [when]



ȧri - *k* *per* *ȧu* *neṫer* - *θu* *Tetȧ* *ḥer* *seṭ* - *k*

thou makest an exit seizeth thee Tetȧ by thy tail.

II.



ȧneṫ *ḥrȧ* - *k* *aḳeb* *ur* *nu* *neteru*

86. Homage to thee, O celestial deep mighty of the gods,



sem *ḥenmemet* *seḥetep* - *k* *remθ*

fashioned of heavenly beings (?), thou makest to be at peace men



neteru en Tetȧ ṭā - sen nef χet neb

and gods with Tetȧ, they give to him things (*i. e.*, offerings) of all [kinds].

III.



uṭen χet en Tetȧ suten ḥetep

149. An offering of sepulchral meals to Tetȧ! Royal oblation



ṭā Seb ḥetep ṭā en Tetȧ pen ṭā - nek

give, O Seb, an oblation give to Tetȧ this. Grant thou



māt nebt uaḥt ta ḥeqt nebt

gifts all [and] the placing of cakes and ale [of] all [kinds]



mert - k nefert - nek ȧm χer neter

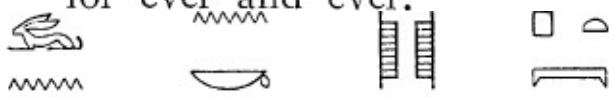
[which] thou lovest, { with / which } thou art pleased there before the god



en ṯet ṯetta

VI.

for ever and ever.



un - nek āā pet

160. Thou hast opened the doors of heaven,



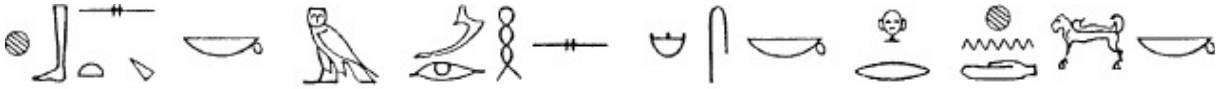
seneχebχeb - nek qau uru seθa - nek

thou hast drawn back the bolts mighty, thou hast lifted



ṯebet meḥat āat ḫrȧ - k em sab

the seal of the door great. Thy face is like a jackal,



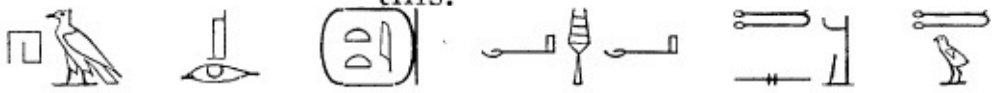
χebset - k em maḥes ḥems - k ḥer χenṯ - k

thy hind part is like a lion, thou sittest upon thy throne



pu

this. **V.**



ḥa Ȧusȧr Teṯȧ āḥā θes - θu

273. Hail Osiris Teṯȧ! Stand up, rise up thou,



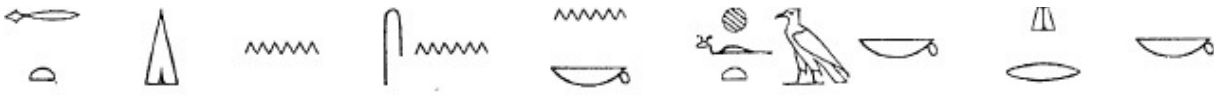
mes - en - θu mut - k Nut sek uaḥ-en-

hath given birth to thee thy mother Nut. Behold, hath placed



nek Seb re - k ȧnet - θu paut neteru

for thee Seb thy mouth. Hath avenged thee the cycle of the gods



āaṯ ṯā - en - sen nek χefṯa - k χer - k

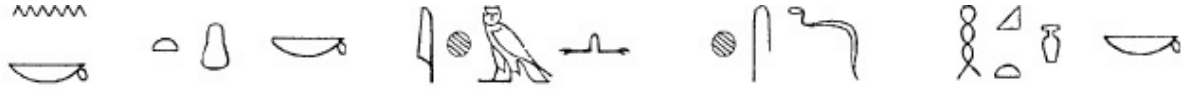
great, given have they thee thine enemy beneath thee.

VI.



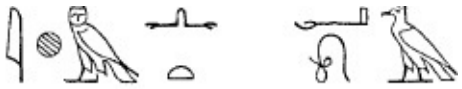
uχa - nek ṯa ȧr ȧf - k seśep-

288. Thou hast sought through the earth for thy meat, thou hast



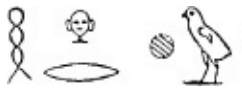
nek ṯa - k ȧχem χeseṯ ḥeqt - k

received thy cake [which] never mouldereth away, thy ale



ȧχemeṯ āua

[which] never stinketh.

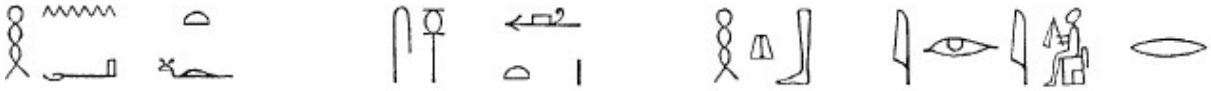
FROM THE TOMB OF ḤER-KHUF  AT ASWÂN.

[VIth dynasty.]



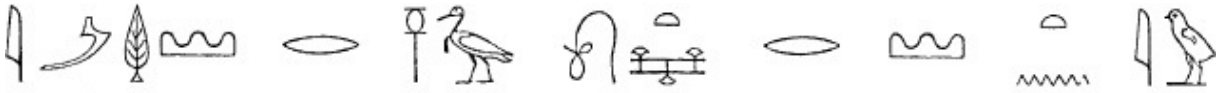
ṯeṭ - f *ḥab - nuȧ* *ḥen en* *Mer-en-Rā*

He saith : Sent me the Majesty of Mer-en-Rā



ḥenā *tef-[ȧ]* *smer* *uāt* *χer ḥeb* *Árȧ* *er*

with my father the "friend one", the "reader" Árȧ to the



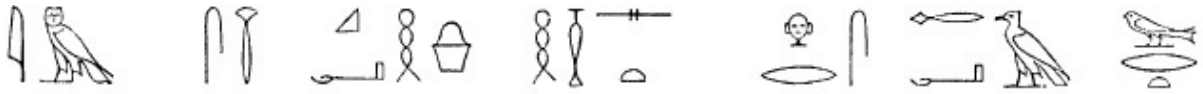
Ámam *er* *āba* *uat* *er* *set* *ten* *ȧu*

land Ámam, to open out a road into country this ; [I]



ȧri - s *en* *ȧbeṭ seχef* *ȧn - nȧ* *ȧnnu* *neb*

did it in months seven, I brought offerings of all kinds



ȧm *seuaṯ* *qāḥ* *ḥeset* *ḥer-s* *āāa* *urt*

thence { making / abundant } gifts. I was praised for it exceedingly much.



hab - uȧ ḥen-f em sennu sep uā - k

Sent me his majesty a second time and I was by myself.



per - nȧ ḥer uat Ābu ha - nȧ em

I set out by way of Elephantine, I returned through



Ȧrθet Mesχer Terres Ȧrθeθ em

Ȧrθet, Meskher, Terres [and] Ȧrθeθ in



. . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . months eight ; returning I brought offerings from



set ten er āāat urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)



ȧnt mȧtet er ta pen ṯer baḥ ha - nȧ

was brought the like to country this in times of old. I returned



em χerau per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,



āba - nȧ *setu* *peten* *ȧn* *sep* *qemi* *ȧri*

I penetrated countries these ; [at] no time was it found to have been



en *smer* *mer* . . . . . *neb* *per*

made by a "friend" and superintendent of . . . . . any an advance



er *Ȧmam* *hab - nuȧ* *ḥen - f* *em*

to Ȧmam country. Sent me his majesty a



χem *pu* *sep* *er* *Ȧmam* *per - nȧ* *em*

third time to Ȧmam country, I set out through



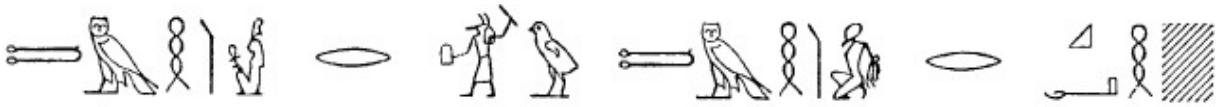
ḥer *uat* *Uḥat* *qem - nȧ*

. . . . . by the way of Uḥat. I found the



Ȧmam *śem* *eref* *er* *ta*

prince of Ȧmam going then to the land



θemeḥ *er* *ḥu* *θemeḥ* *er* *qāḥ*

of Themeḥ to smite Themeḥ [even] to the limit



ȧmentet en pet per - k em-sa - f er ta

western of heaven. I went forth after him to the land



Themeḥ seḥetep - nȧ su er un - f ḥer

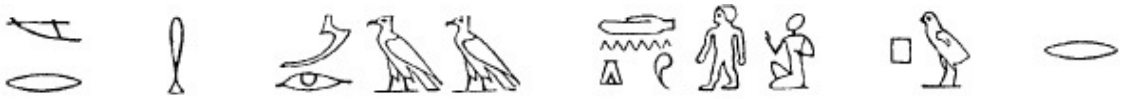
of Themeḥ, I pacified it so that it was for



ṭua neteru neb en ȧθu

adoring gods all of the Prince.

II.



mer ḥen maa ṭenḳ pu er

Desireth the Majesty to see pigmy this from



ȧnnu en (?) Bata Punt ȧr sper er

the offerings of Bata country and Punt. If thou arrivest at



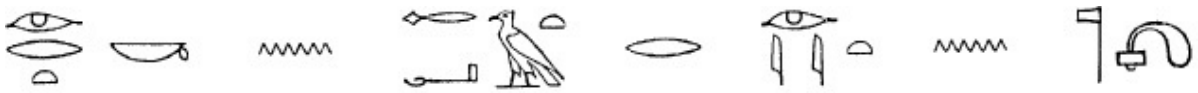
ta - k er χennu . . . . - k ṭenḳ pu

thy country [and] at the palace and bringest pigmy this



mā-k ānχ ȧu senb ȧu ḥen er

with thee living being in good condition, is the Majesty for



ȧrit - k *en* *āāat* *er* *ȧrit* *en* *neter net*

making thee greater than was made the treasurer



Ba-ur-Ṭeṭṭeṭ *em* *rek* *Ȧssȧ* *χeft* *ȧuset ȧb*

Ba-ur-Tattu in the time of Ȧssa conformably to the desire

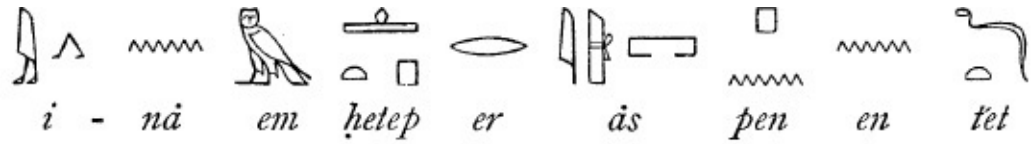


ent *er* *maa* *ṭenḳ* *pu*

of [the Majesty] to see pigmy this.

FROM THE STELE OF ABU.

[XIth dynasty.]



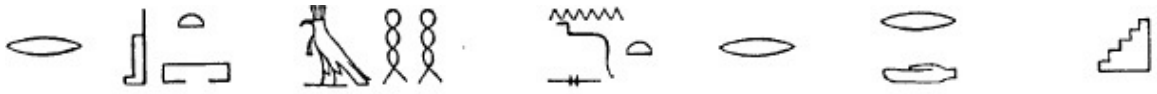
i - nȧ em ḥetep er ȧs pen en ťet

I have come in peace to sepulchre this of eternity [which]



ȧri - nȧ em χut ȧmentet ent Ȧbṭu Ȧbṭu

I have made in the horizon western of the {nome of Abydos,} [in] Abydos city,



er ȧuset neḥeḥ neťest er reṭ χet

to place of everlasting the little, at the foot of the staircase



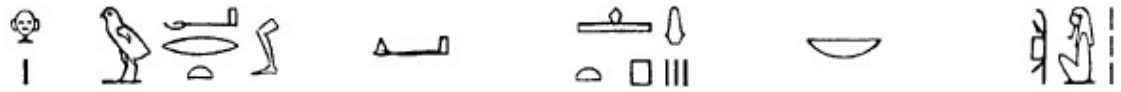
en neter śeps neter āa neb neteru ṭemṭ-

of the god august, the god great, the lord of the gods, [where] he



nef pet paut setem meṭu ḥememet

gathereth foreign nations, and heareth the words of the shining ones



ḥer uārt ṭā ḥetepu neb śesu

at the passage, the giver of offerings, the lord of divine followers



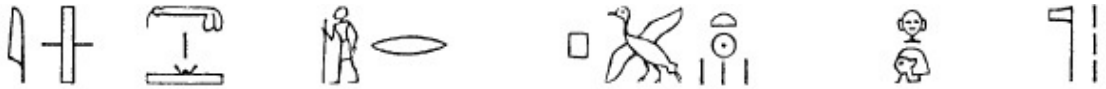
āśta *śent* *en* *menfitu* *i* - *nef* *entet*

many, and of a company of soldiers. Come to him that which is [and]



ȧtet *χent* - *Ȧmenta* *ka* *Ȧbṭu* *neb*

{that which is not,} the dweller in Ȧmenta, the bull {of the nome Abydos,} the lord



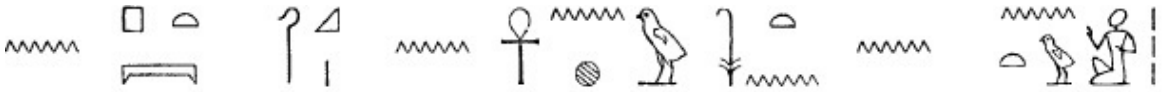
ȧm *baḥ* *ser* *pat* *ḥer ṭep* *neteru*

{of those who are in the presence,} prince of those who have been, ruler of the gods



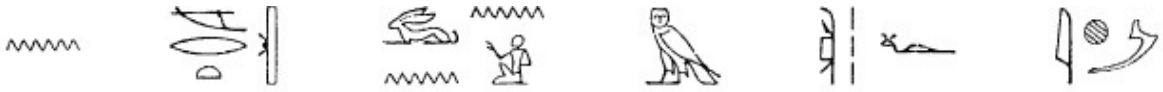
ťerti *āu* *neḥeḥ* *Ḥenti* *neteru* *χerp* *āa*

of old, heir everlasting, O Ḥenti of the gods, prince great



en *pet* *ḥeq* *en* *ānχu* *suten* *en* *entu*

of heaven, governor of the living, king of those who exist.



en *mert* *un-nȧ* *em* *śesu - f* *ȧmaχ*

Through love of my being among his followers revered,



ȧri - *ȧ* *ḥer seśeta* *em* *ḥebu - f* *neb* *em*

I made myself chief of the mysteries at his festivals all, and at



neṯemtet-f neb ṯeṭ en Ȧmentet nefert iu em

processions his all, [and] saith the Amenta beautiful : Come in



ḥetep χu neter er sāḥ menχ

peace, O beatified one, divine one, to a glorified body perfect,



neter uḥemu reχ re - f emm ānχu χent

divine herald, knowing his mouth among the living, pass through



ȧuset neb em Ȧmentet er bu ȧmt en neter pen

place every in Amenta to the place in which god this [is]



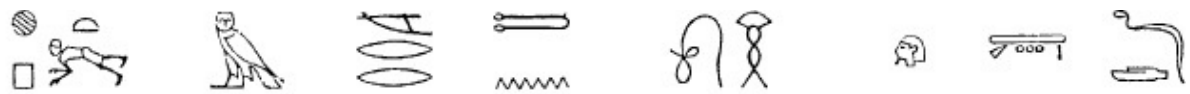
ȧm ṯer entet - k it em ḥetep āper em χet-

there, because thou comest in peace provided with wealth



nek ȧ ānχu ṭep ta mereru ānχ mesṯeṯ

thy. Hail living ones on earth [who] love life, [who] hate



χepṭ em merer - θen uaḥ ṭep ta ṯeṭ-

destruction by reason of love your of remaining upon earth, say



ten *χa* *ta* *tes* *en* *ȧmaχ*

ye : Thousands of cakes and vessels of ale [be given] to the revered



Ābu *er* *erper* *en* *Rā* *χent-Ȧmenta* *Ȧp-*

Ābu in the temple of Rā, of Khent-Amenta, of Ap



uat *Śu* *Tefnet* *Teḥuti* *Seker* *Ḥemen* *Sept*

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,



Seb *Nut* *Ḥetep* *Ȧn-ḥeru* *Ȧmeni* *Mentu* *Ptaḥ*

of Seb, of Nut, of Ḥetep, of Ȧn-ḥeru, of Ȧmeni, of Mentu, of Ptaḥ,



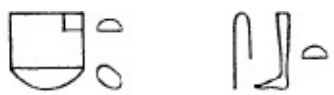
Ȧnpu *Seχi* *res* *Ḥeru* *Ḥeru meḥ* *Unχert*

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,



paut *ent* *Seśeta* (?) *Ḥeqet* *Ḥet - ḥert* *Repit*

{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,



Nebt-ḥet *Sebt*

of Nephthys, of Sebt.

INSCRIPTION OF ȦṬA.

[XIIth dynasty.]



renpit *ȧbeṭ χemt* *Śemu* *hru* *χemt* *iut* *smer* *uȧt*

Year .... month three of summer, day three, came the "friend one",



mer *ȧḥ* *Ȧṭȧ* *er* *sehat* *ȧner* *en*

the overseer of cattle Ata to bring down a stone for



neter *meri* *erpā* *ḥā* *χer-ḥeb* *smer*

the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend



uāt *mer* *res* *mer* *neter ḥen*

one", the governor of the south, the overseer of the priests



Ȧmsu *ťatu* - *ȧqer* *ȧu* *seha* - *ni* *nef* *ȧner*

of Amsu (*or* Min), Tchaut - ȧqer. I brought down to him a stone



meḥ *XII* *em* *sa* *CC* *ȧu* *ȧn* - *nȧ*

of cubits twelve with men two hundred, I brought



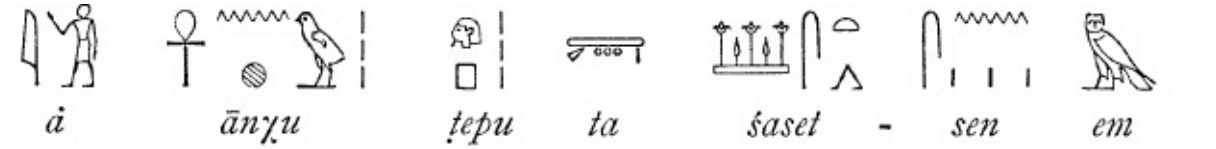
ȧḥ *sen* *maḥeť* *L* *ār* *ṭua*

oxen two, gazelles fifty, stags five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]



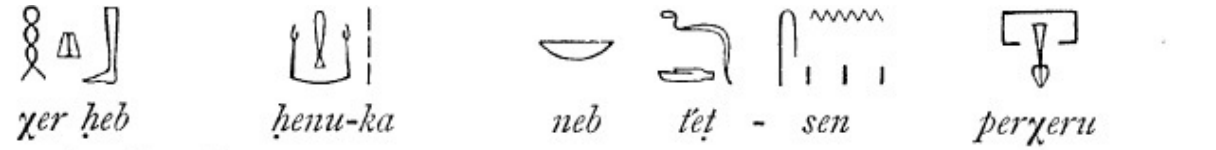
ȧ *ānχu* *ṭepu* *ta* *śaset* - *sen* *em*

Hail ye living ones upon earth, they [who] pass in going



. . . . . *em* *χeseft* *em* *ānu* *neb*

down [and] in going up [the Nile], scribes all,



χer ḥeb *ḥenu-ka* *neb* *ṯeṭ* - *sen* *perχeru*

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,



χa *em* *ta* *em* *ḥeqt* *ȧḥ* *apt*

a thousand of loaves, of vessels of beer, oxen, ducks,



neter senθer *merḥet* *menχ śes* *χet* *nebt* *nefert*

incense, unguent, linen bandages, things all beautiful and



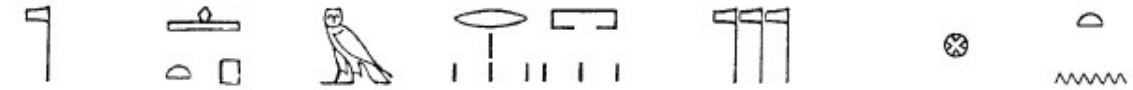
ābt *ānχ* *neter* *ȧm* *en* *ka* *en* *ȧmaχ*

pure liveth god on them to the *ka* of the revered one,



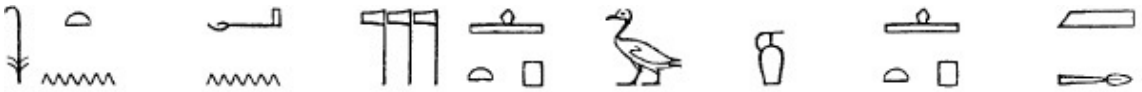
meti *en* *sa* *seḥeṭ* *neter ḥet* *χerp*

arranger of the *sa* order of priests, inspector of the temple, chief of



neter *ḥetep* *em* *eru-peru* *neteru* *nut* *ten*

the divine offerings in the temples of the gods of city this,



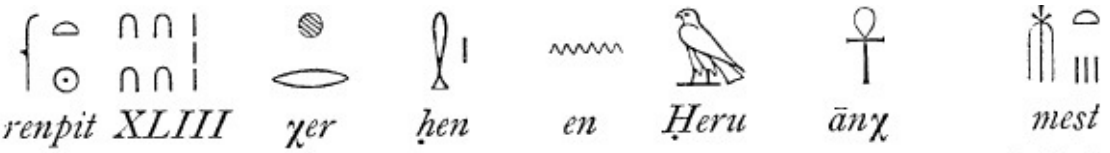
suten *ān* *Neteru-ḥetep* *sa* *χnemu - ḥetep* *maāχeru*

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

FROM THE TOMB OF ȦMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

I.



renpit XLIII *χer* *ḥen* *en* *Ḥeru* *ānχ* *mest*

Year 43 under the Majesty of Horus, living one of births,



suten net (or *bāt*) *χeper-ka-Rā* *ānχ* *ṭetta* . . . . . .

{king of North and South,} Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,



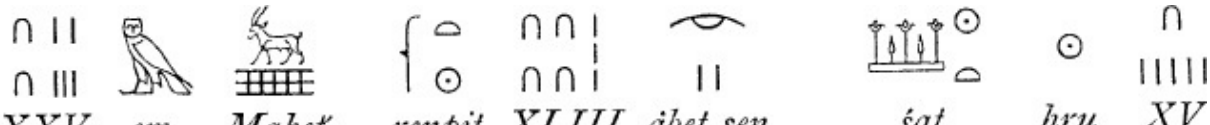
ānχ *mest* *Ḥeru nub* *ānχ* *mest*

living one of births, the golden Horus, living one of births,



Usertsen *ānχ* *ṭetta* *er* *nuḥeḥ* *χeft* *renpit*

Usertsen, living for ever [and] to all eternity. When [it was] year



XXV *em* *Maḥeṭ* *renpit XLIII* *ābeṭ sen* *śat* *hru* *XV*

25 in {the nome Maḥetch,} {[*i.e.*,] year 43 [of the reign of Usertsen],} {month two of} {the growing season,} day 15,

II.



śes - ȧ *neb - ȧ* *χeft* *χent - f* *er*

I followed my lord when he went up the Nile to



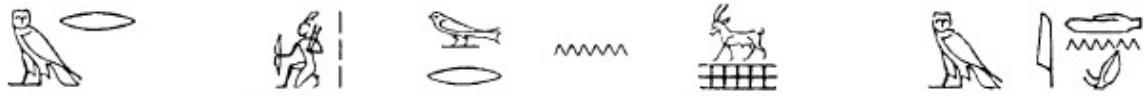
seχert *χeft - f* *em* *satu* *fṭu*

defeat his foes among the strange peoples four, [and]



χent - nȧ *em* *sa* *ḥā* *net* (or *bȧt*) *net* (?)

I went up as the son of the prince [being] a royal {chancellor,}



mer *menfitu* (or *māśa*) *ur* *en* *Maḥeṭ* *em* *ȧṭen*

[and] general of the soldiers great of the {Maḥetch nome,} [and] as a deputy



sa *ȧtef* *ȧauu* *χeft* *ḥestet*

person of [my] father old, under the favour [which I had]



em *suten per* *mertu - f* *em* *setep - sa*

in the royal house, {and the love [shown] to him} in the council chamber.



sen - ȧ *Kaś* *em* *χentit* *ȧn-*

I traversed Kush (Ethiopia) in going up the Nile, I brought



nȧ *ṯeru* *ta* *ȧn* - *nȧ* *ȧnnu*

with me the boundaries {of the land [of Egypt],} I brought the offerings



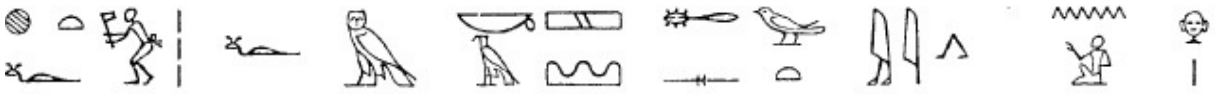
neb - *ȧ* *ḥeset* - *ȧ* *peḥ* - *s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up



ḥen - *f* *uṯa* *em* *ḥetep* *seχer* - *nef*

his Majesty setting out in peace, he defeated



χeft - *f* *em* *Kaś* *χast* *i* - *nȧ* *ḥer*

his foes in Kush (Ethiopia) the stinking. I came to



śes - *f* *em* *sepṭ* *ḥrȧ* *ȧn* *χeper* *neh*

follow him as one provided of face, (*i. e.*, a keen overseer) not happened disaster



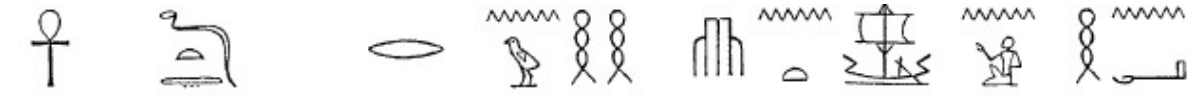
em *māśa* - *ȧ* *χent* - *k[u]ȧ* *er* *ȧnt* *bu* (?)

among my soldiers. I went up the Nile to bring ingots



en *nubu* *en* *ḥen* *en* *suten net* (or *bȧt*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Rā,



ānχ *ťetta* *er* *nuḫeḥ* *χent* - *nȧ* *ḥenā*

living for ever [and] to all eternity. I went up the Nile with the



erpā *ḥā* *suten sa* *ur* *en* *χat* - *f*

prince, the duke, the royal son, eldest of his body,



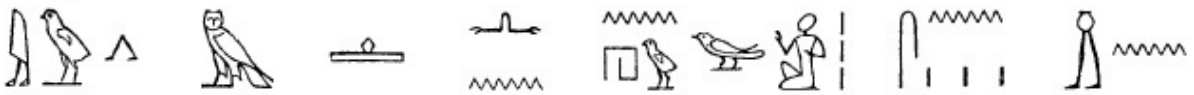
Ȧmeni *ānχ* *uťa* *senb* *χent* - *nȧ* *em*

Ȧmeni, life, strength, health! I went up the Nile with



ḥesb *CCCC* *em* *setepu* *neb* *en* *māśa-ȧ*

a company of men 400 being picked every one of my soldiers,



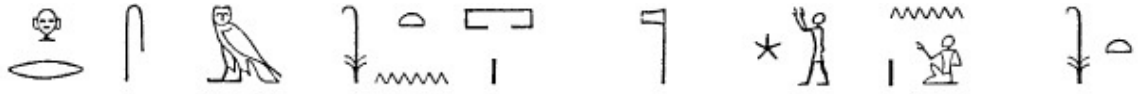
iu *em* *ḥetep* *ȧn* *nehu* - *sen* *ȧn-*

coming in peace not had they suffered. I brought



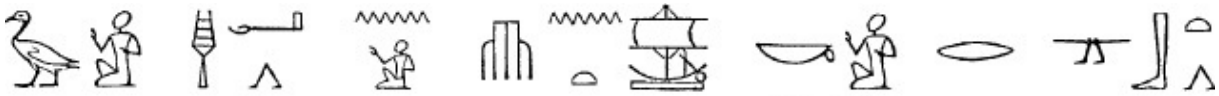
nȧ *nubu* *śa* - *nȧ* *ḥes* - *kuȧ*

back the gold entrusted to me, and praised was I on



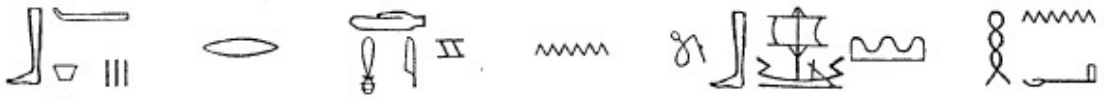
ḥer - *s* *em* *suten per* *neter* *ṭua* - *nȧ* *suten*

account of it in the royal house, God praised for me the royal



sa *āḥā* - *nȧ* *χent* - *k[u]ȧ* *er* *sebt*

son. I rose up, I went up the river to convey



bu *er* *ṭemȧ* *en* *Qebṭi* *ḥenā*

the ingots to the city of Qebt (Coptos), together with



erpā *ḥā* *mer* *nut* *ťat* *Usertsen*

the prince, the duke, the governor of the city, {the chief magistrate,} Usertsen,



ānχ *uťa* *senb* *χent* - *nȧ* *em* *ḥesb*

life, strength, health! I went up the river with a company of men



CCCCCC *em* *qen* *neb* *en* *Maḥeť* *i* - *kuȧ*

600, with warrior every of Maḥetch. I came



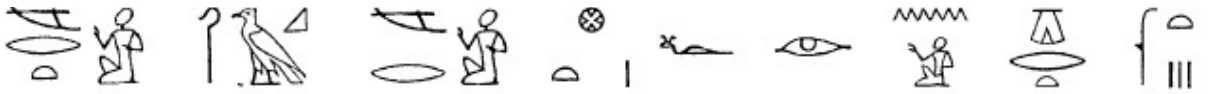
em *ḥetep* *māśa-ȧ* *āť* *ȧri* - *nȧ* *ťeṭet-*

in peace, were my soldiers in good condition. I did that was



nȧ *nebt* *nuk* *neb* *ȧamt* *uaḥ*

commanded me all. I am the lord of graciousness, fruitful



mert *ḥaq* *mer* *nut - f* *ȧri - nȧ* *ḳert* *renput*

in love, a governor loving his city, I made but years
(*i. e.*, I passed)



em *ḥaq* *em* *Maḥeṭ* *baku* *neb* *en* *suten* *per*

as governor in Maḥetch. Works all in the royal house



ḥer *χeper* *em* *ā - ȧ* *āḥā* *en* *erṭā - nȧ*

were performed by my hand. Rose up and gave me



mer *θest* *en* *ḳesu* (?) *per* *nu* *sau*

the governor of the companies of the pasture houses of the shepherds



nu *Maḥeṭ* *ka* *MMM* *em* *nuḫbu* - *sen*

of Maḥetch bulls three thousand of their yoke animals,



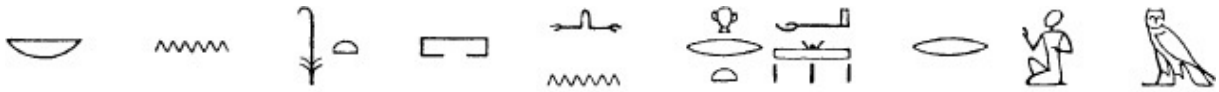
ḥes - k[u]ȧ *ḥer - s* *em* *suten per* *er* *θennu*

I was praised by reason of it in the royal house at each



renpiṭ *ent* *ȧru* *fa - nȧ* *baku - sen*

year of breeding (?). I bore their works



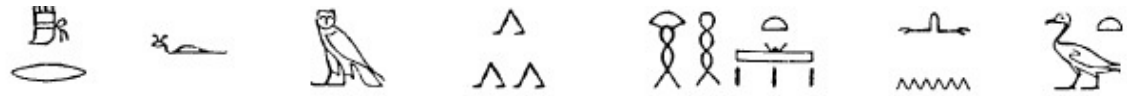
neb *en* *suten* *per* *ȧn* *ḥert-ā* *er* - *ȧ* *em*

all to the royal house, nothing [was] on hand against me in
(*i. e.*, remained undone)



χa - *f* *neb* *ȧu* *bak* - *nȧ* *Maḥeť* *er*

section of it any. I worked Maḥetch to



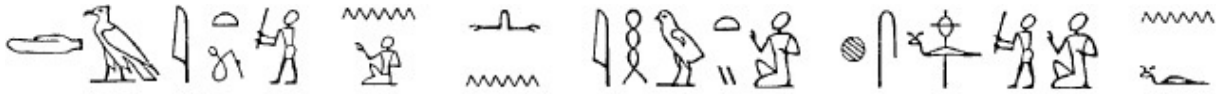
ťer - *f* *em* *nemmat* (?) *uaḥet* *ȧn* *sat*

the whole of it by journeyings constant, not a daughter



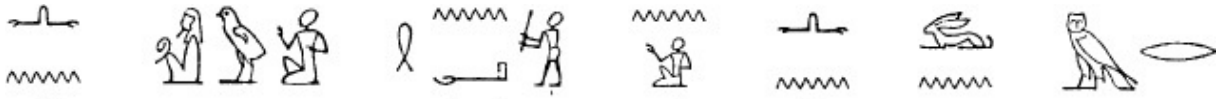
netes *seheteb* - *nȧ* *ȧn* *χart*

of a little man did I harm, not a widow
(*i. e.*, poor)



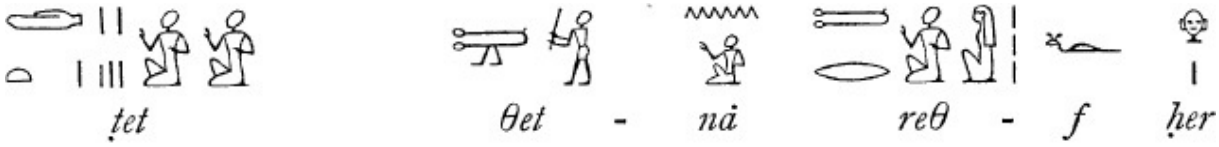
ṭaȧt - *nȧ* *ȧn* *ȧhuti* *χesef* - *ȧ* *nef*

did I treat harshly, not a husbandman did I resist him,



ȧn *sau* *śenā* - *nȧ* *ȧn* *un* *mer*

not a shepherd did I turn back, not existed overseer



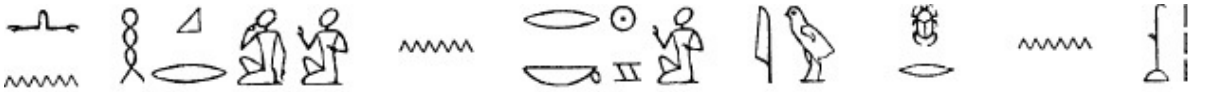
ṭet *θet* - *nȧ* *reθ* - *f* *ḥer*

of a gang of five men [from whom] I took his men for



baku *ȧn* *un* *mar* *en* *hau* - *ȧ*

the works, not existed oppression in my time,



ȧn *ḥeqer* *en* *rek-ȧ* *ȧu* *χeper* *en* *renput*

not a hungry man in my time. When happened years



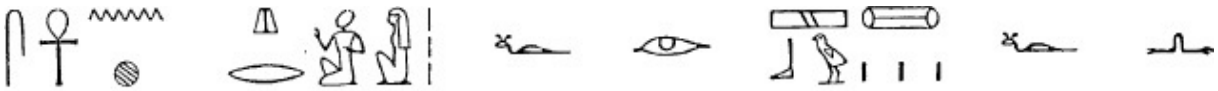
ḥeqeru *āḥā* - *nȧ* *seka* - *nȧ* *aḥet*

of hunger I stood up, I ploughed the fields



nebt *ent* *Maḥeť* *er* *taś* - *f* *res* *meḥti*

all of Maḥetch to its border southern and northern,



seānχ *χeru* - *f* *ȧri* *śebu* - *f* *ȧn*

making to live its people, making its food, not



χeper *ḥeqer* *ȧm* - *f* *erṭā* - *nȧ* *en*

existed a hungry man in it. I gave to



χart *mȧ* *nebt* *hi* *ȧn* *seθen* - *ȧ*

the widow as to the possessor of a husband, not did I magnify



ur *er* *śer* *em* *erṭāt - nȧ* *nebt*

the firstborn at the expense of the young child in [what] I gave all.



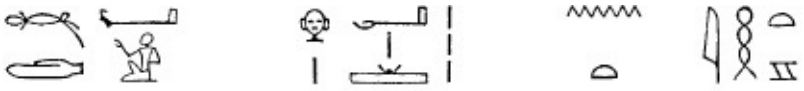
āḥā *en* *Ḥāp* *er* *mu* *uru* *χeper*

[When] rose Ḥāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)



nebu *pertu* *beti* *nebu* *χet* *neb* *ȧn*

the lords of wheat and barley, the lords of things all, not



seśeṭ - ȧ *ḥer-ā* *ent* *ȧḥet*

did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

STORIES OF THR REIGNS OF SENEFRU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]



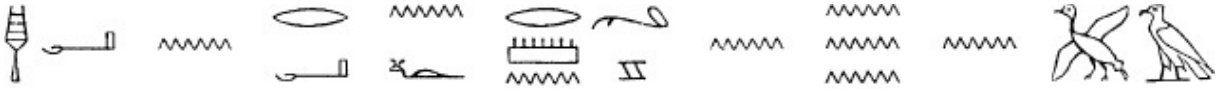
āḥā *en* *ťeṭ* *en* *χer ḥeb* *ḥeri*

Rose up spake the reader chief,



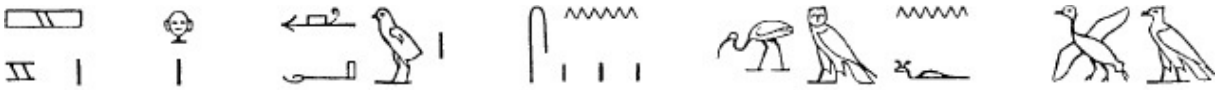
Ťaťa - em - ānχ *ťeṭet - nef* *em* *ḥekau*

Tchatcha-em-ānkh, his words of magical power,



āḥā *en* *erṭā - nef* *ermen* *en* *mu* *en* *pa*

[and] he placed [one] side of the water of the



śe *ḥer* *uāu - sen* *qem - nef* *pa*

pool upon each other, he found the



neχau *uaḥ ḥer* *pa* *qit* *āḥā* *en*

ornament lying upon the stone ; rose up



ȧn - nef *su* *erṭā* *en* *ḥent - f* *ȧst eref*

he brought up it [and] gave [it] to his mistress. Behold now



ȧr *pa* *mu* *ȧu-f* *em* *meḥ* *XII* *ḥer*

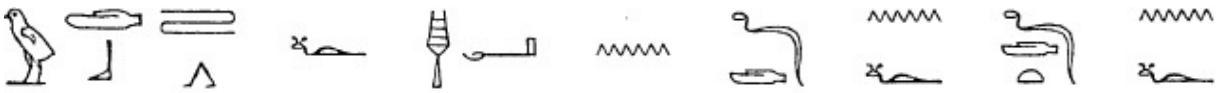
the water was it of cubits twelve at



ȧat - f *ťerȧ - nef* *meḥ* *XXIV* *er* *sa*

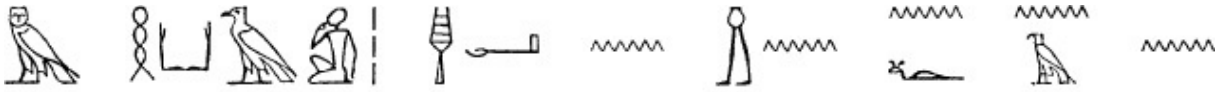
its back, [but] reached it cubits twenty-four after

(*i. e.*, in its deepest place)



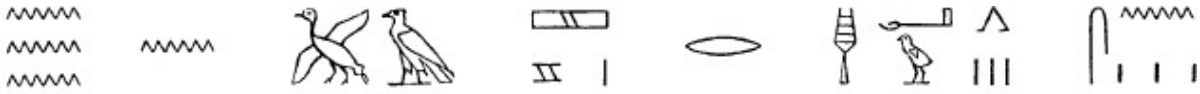
uṭeb - f *āḥā* *en* *ťeṭ - nef* *ťeṭet - nef*

it had been doubled. Rose up he spake his words



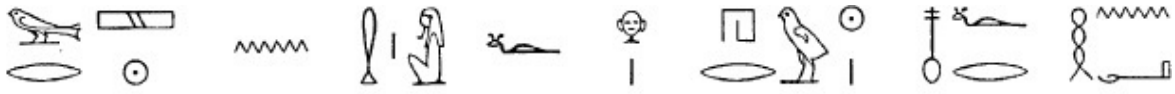
em *ḥekau* *āḥā* *en* *ȧn - nef* *na* *en*

of magical power. Rose up he brought back the



mu *en* *pa* *śe* *er* *āḥāu - sen*

waters of the pool to their [former] state.



urś *en* *ḥen - f* *ḥer* *hru* *nefer* *ḥenā*

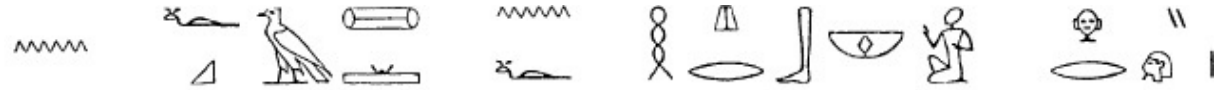
Passed the day his Majesty in [making] a day good with



suten *per* *ānχ* *uťa* *senb* *mȧ* *qȧ - f* *per*

[his] royal house, life, strength, health, as was his form. Coming

(*i. e.*, his wont)



en *feqa* - *nef* *χer ḥeb* *ḥeri*

forth rewarded he the reader chief,



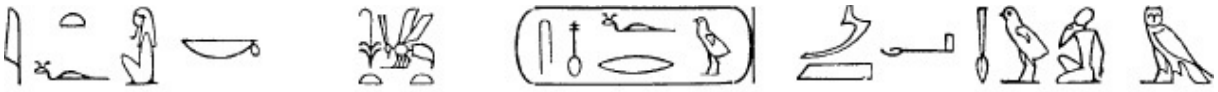
Ṯaṫa - *em* - *ānχ* *em* *bu* *neb* *nefer*

Tchatcha-em-ānkh, with thing every good.



māk *bȧit* *χepert* *em* *rek*

Verily [this is] the wonderful thing [which] happened in the time



ȧtf - *k* *suten net* (*bȧt*) *Seneferu* *maāχeru* *em*

of thy father, {the king of the North and South,} Seneferu, triumphant, by



ȧrit *χer ḥeb* *ḥeri* *ān* *śāt*

the working of the reader chief, the writer of books,

(*or* among the acts)



Ṯaṫa - *em* - *ānχ* *ṫeṭ* *ȧn* *ḥen* *en* *suten net* (*bȧt*)

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}



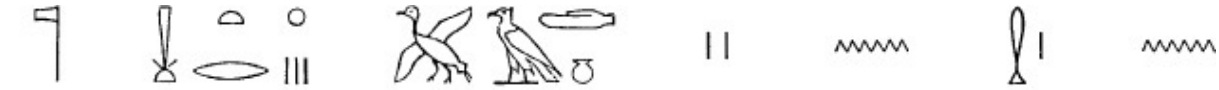
χufu *maāχeru* *ȧmmā* *ṭātu* *maāt*

Khufu, triumphant: Let be given of loaves of bread



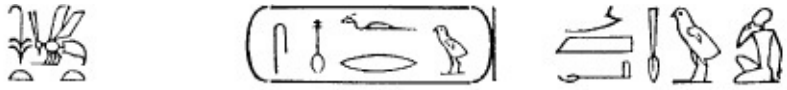
χa *ḥeqt* *ṭes* *C* *ȧua* *uā*

one thousand, of beer jugs one hundred, ox one,



neter *sentrȧ* *paṭ* *sen* *en* *ḥen* *en*

of incense measures two to the Majesty of



suten net (*bȧt*) *Seneferu* *maāχeru*

{the king of the North and South,} Seneferu, triumphant.



Ṭeṭṭeṭȧ *ren* - *f* *ḥems* - *f* *em*

[Ḥerutāṭāf said :] Tetteta is his name, he dwelleth in



Ṭeṭṭeṭ - *Seneferu* *maāχeru* *ȧu-f* *em* *neṫes*

Tattu - Seneferu, triumphant! He is of humble rank,



en *renpit* *C* + *X* *ȧu-f* *ḥer* *ȧmt* *tau* *D*

of years one hundred and ten ; he eateth loaves of bread five hundred,



ermen *en* *ȧua uā* *em* *ȧuf* *ḥenā* *seurȧ*

a shoulder of an ox in flesh, and drinketh



ḥeqt *ṭes* *C* *ermen* *em* *hru* *pen* *ȧu-f*

of beer jugs one hundred unto day this. He



reχ *θes* *ṭep* *ḥesq* *ȧu-f* *reχ*

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth



erṭāt *śem* *maȧ* *ḥer* *sa* - *f* . . . . - *f*

[how] to make to follow a lion after him [with] his rope (?)



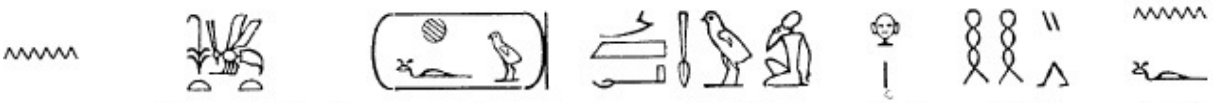
ḥer *ta* *ȧu-f* *reχ* *tennu* *ȧpt*

on the ground, he knoweth the number of the abodes (?)



ent *unt* *ent* *Teḥuti* *ȧst* *urś* *ḥen*

of the house (?) of Thoth. Behold passed the day the Majesty



en *suten net* (*bȧt*) *χufu* *maāχeru* *ḥer* *ḥeḥi* - *nef*

of {the king of the North and South,} Khufu, triumphant, in seeking for himself



na *en* *ȧpt* *ent* *unt* *ent* *Teḥuti* *er*

the abodes (?) of the house (?) of Thoth to



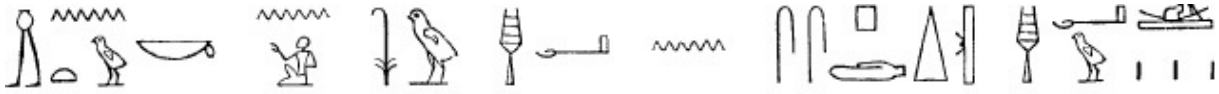
ȧrit - nef *mȧtet* *ȧri* *en* *χut - f* *ťeṭ*

make for himself a copy of what belonged to his horizon. Said



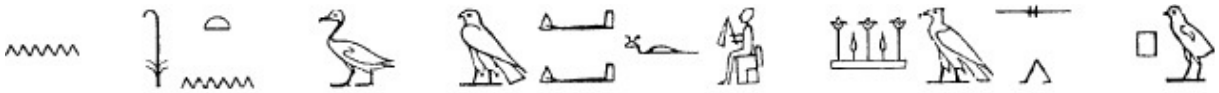
ȧn *ḥen - f* *ťes - k* *ȧref* *Ḥeru-ṭāṭā-f* *sa-ȧ*

his Majesty: Thyself then, O Herutataf, my son,



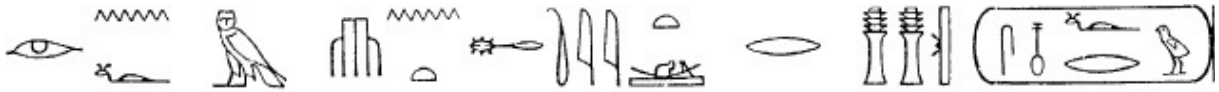
ȧn-tuk *nȧ* *su* *āḥā* *en* *sesepṭ* *āḥāu*

bring thou to me him. Rose up made ready boats



en *suten* *sa* *Ḥeru-ṭāṭā-f* *śas* *pu*

the royal son Herutataf, a setting out he



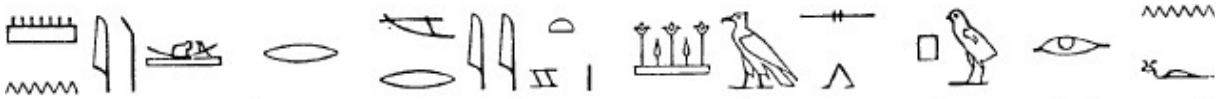
ȧri - nef *em* *χentχaθit* *er* *Ṭeṭṭeṭ - Seneferu*

made in sailing up the river to Tattu - Seneferu,



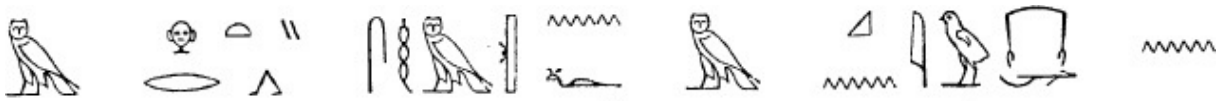
maāχeru *χer* *emχet* *na en* *āḥāu*

triumphant. Now after the boats



menȧ *er* *merit* *śas* *pu* *ȧri - nef*

had arrived at the quay, a setting out he made



em *ḥerti* *seneťem - nef* *em* *qenȧu* *en*

marching, and he sat in a litter of



hebni *nebau* *em* *sesneťem* *ḳenχa*

ebony [having] poles of *sesnetchem* wood inlaid



eref *em* *nub* *χer* *emχet* *sper - f* *Ṭeṭṭeṭ*

with gold. Now after he had come to Tattu,



āḥā *en* *uaḥ* *pa* *qenȧu* *āḥā*

[he] rose up and set down the litter [on the ground]. A rising



pu *ȧri - nef* *er* *useśeṭ - f* *qem - nef* *su*

up he made to greet him, [and] he found him



sťer *ḥer* . . . . *maam* *em* *seś* *en* *per - f*

lying upon a mattress (?) (*or* wicker couch [?]) at the door of his house,



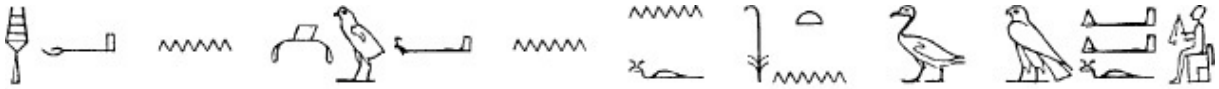
ḥenu *χer* *ṭep - f* *ḥer* *āmām-*

[with] one servant at his head that he might rub (?)



nef *ki* *ḥer* *sȧnu* *reṭui-f*

it, [and] another to chafe his feet. . . . . .



āḥā *en* *āu* *en* *nef* *sulen* *sa* *Ḥeru-ṭāṭā-f*

Rose up stretched out to him the royal son Herutataf



āāui-f *āḥā* *en* *seāḥā* - *nef* *su* *uťa*

his hands, rising he made to stand up him, a going



pu *ȧri* - *nef* *ḥenā* - *f* *er* *merit* *ḥer* *erṭāt* - *nef*

forth he made with him to the quay to give him



ā - *f* *āḥā* *en* *ťeṭ* *en* *Ṭeṭṭeṭȧ* *ȧmmā*

his arm. Rose up said Tetteta : Prithee



ṭātu - *nȧ* *uāu* *en* *qaqau* *ȧn-tu-f*

be given to me a *qaqau* boat, let one bring



nȧ *χerṭu-ȧ* *ḥer* *ānu-ȧ* *āḥā* *en* *erṭā*

to me my children with my books. Rose up was made



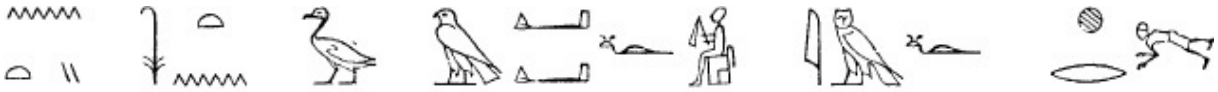
āḥā - nef uȧa sen ḥenā qet - sen iut

to stand for him boats two with their sailors. A going



pu ȧri en Ṭeṭṭeṭȧ em χeṭ em useχ

made Tetteta sailing down the Nile in the boat



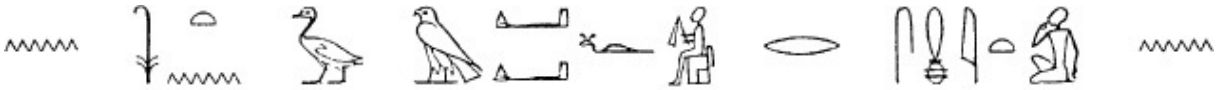
enti suten sa Ḥeru-ṭāṭā-f ȧm - f χer

which the royal son Herutataf was in it. Now



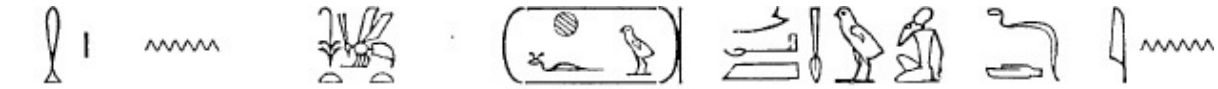
emχet sper - f er χennu āq pu ȧri

after he had arrived at the palace an entrance made



en suten sa Ḥeru-ṭāṭā-f er semȧt en

the royal son Herutataf to inform the



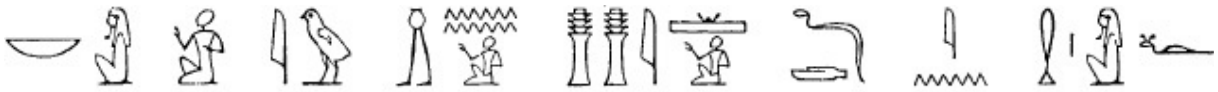
ḥen en suten net χufu maāχeru ṭeṭ ȧn

Majesty of { the king of the North and South, } Khufu, triumphant. Said the



suten sa Ḥeru-ṭāṭā-f ȧθi ānχ uṭa senb

royal son Herutataf: O Prince, life, strength, health,



neb - ȧ ȧu ȧn-nȧ Ṭeṭṭeṭȧ ťeṭ ȧn ḥen - f

my lord, I have brought Tetteta. Said his Majesty:



ȧs ȧn - nȧ su uťa pu ȧri en

Go bring to me him. A going out made his



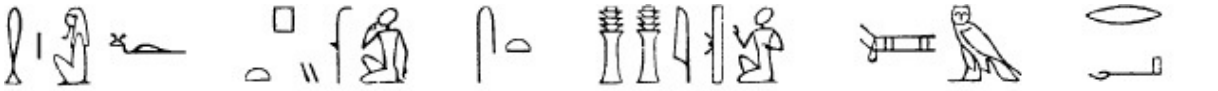
ḥen - f er uaχi en per - āa ānχ

Majesty into the colonnade of the great house, life,
(*i. e.*, palace)



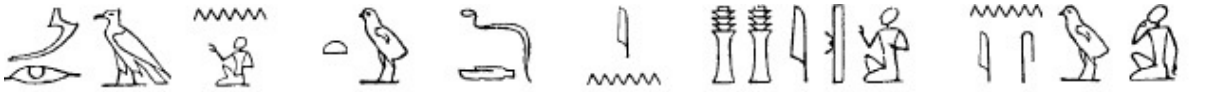
uťa senb stȧ entu nef Ṭeṭṭeṭȧ ťeṭ ȧn

strength, health, was led in to him Tetteta. Said his



ḥen - f peti set Ṭeṭṭeṭa tem erṭā

Majesty: What is it, O Tetteta, [which] not hast made



maa - nȧ tu ťeṭ ȧn Ṭeṭṭeṭȧ nȧsu

to see me thou? Said Tetteta: The invited one



pu i ȧθi ānχ uťa senb nȧs

it is [who] cometh, O Prince, life, strength, health! A call [being



er - ȧ *mākuȧ* *i - kuȧ* *ťeṭ* *ȧn* *ḥen - f*

made] to me verily I, I come. Said his Majesty :



ȧn *ȧu* *maāt* *pu* *pa* *ťeṭ* *ȧu-k*

Is it right and true what is said [that] thou art



reχ - θȧ *θes* *ṭep* *ḥesq* *ťeṭ* *ȧn*

knowing how to bind on a head [which] {hath been / cut off?} Said



Ṭeṭṭeṭȧ *θu* *ȧu-ȧ* *reχ - kuȧ* *ȧθi*

Tetteta : Certainly, I, even I, know [how to do it], O Prince,



ānχ *uťa* *senb* *neb-ȧ* *ťeṭ* *ȧn* *ḥen - f*

life, strength, health, my lord. Said his Majesty :



ȧmmā *ȧn-tu - nȧ* *χenrȧ* *enti* *em* *χenrȧt*

Prithee let be brought to me a captive who [is] in prison



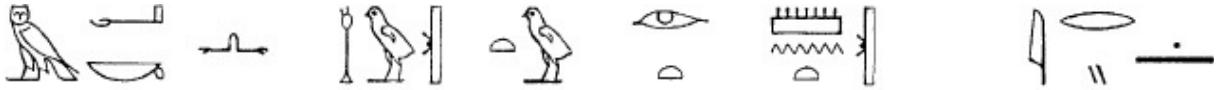
uṭ *neken - f* *ťeṭ* *ȧn* *Ṭeṭṭeṭa* *ȧn* *ȧs*

to inflict his doom. Said Tetteta : Not, behold,



en *ret* *ȧθi* *ānχ* *uťa* *senb* *neb-ȧ*

of men, O Prince, life, strength, health, my lord.



māk *ȧn* *utu* - *tu* *ȧrit* *ment* *ȧri*

Surely {shall not / one be} commanded to perform on some [animal] belonging



ta *āut* *śepset* *āḥā* *en* *ȧn* - *nef*

to the beasts sacred? One rose up and brought to him



smen *uťā* *ṭep* - *f* *āḥā* *en* *erṭā*

a goose, being cut off its head, rose one and placed



pa *smen* *er* *ḳeba* *ȧmenti* *en*

the goose on the side west of



uaχi *ťaťa* - *f* *er* *ḳeba*

the colonnade, [and] its head on the side



ȧbti *en* *uaχi* *āḥā* *en* *ťeṭ* *en*

east of the colonnade. Rose up and spake



Ṯeṭṭeṭȧ *ťeṭet* - *nef* *em* *ḥeka* *un* *ȧn*

Tetteta, he uttered words of magical power. Was



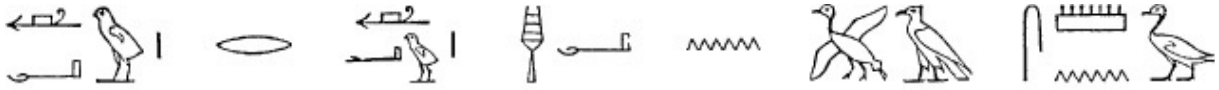
pa *smen* *āḥā* *ḥer* *ḥebaba*

the goose [then] standing up to waddle [and]



ťaťa - *f* *em* *mȧtet* *χer* *emχet* *sper-f*

its head likewise. Now after had come



uāu *er* *uāu* *āḥā* *en* *pa* *smen*

the one upon the other, stood up the goose



āḥā *ḥer* *ḳaḳa* *āḥā* *en* *erṭā* - *nef* *ȧn-tu-*

standing to cackle. Rising up he made to be brought



nef *χet-āa* *ȧri* *entu* *eref* *em* *mȧtet* *āḥā* *en*

to him a *khetāa* bird, was done to it likewise. Rose up and



erṭā *en* *ḥen* - *f* *ȧn-tu* - *nef* *ȧua* *uā* *seχer*

made his Majesty to be brought to him ox one; having fallen



ṭep-f *er* *ta* *āḥā* *en* *ṭeṭ* *en* *Ṭeṭṭeṭa*

its head to the earth, rose up and spake Ṭetteta,



ṭeṭet - *nef* *em* *ḥeka* *āḥā* *en* *pa*

he uttered words of magical power, and stood up the



ȧua *uā*

ox.

THE LIFE OF ȦĀḤMES, THE NAVAL OFFICER AS TOLD BY HIMSELF.

[XVIIIth dynasty.]



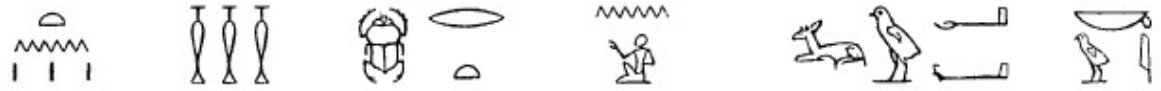
ḥer *χenit* *Âāḥ-mes* *sa* *Âbana* *maāχeru*

The chief of the sailors, Amasis, son of Abana, triumphant,



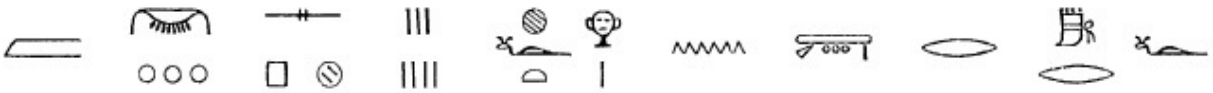
ťeṭ - f *ťeṭ - â* *en* *ten* *reθ* *nebt* *ṭā-â* *reχ-*

saith he: I speak to you, O men all, and I give you



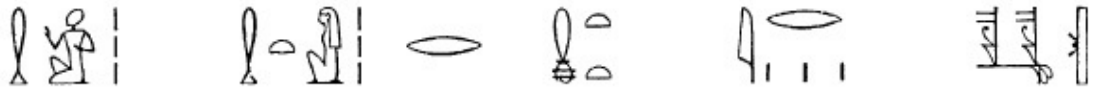
ten *ḥesu* *χepert* - *nâ* *āuā* - *kuâ*

to know the favours which have come to me. I was decorated



em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ťer - f*

with gold times seven before the land all of it, [and



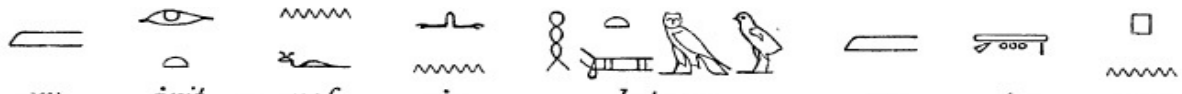
ḥen *ḥent* *er* *mâtet* *âru* *seḥ-*

with] men-servants and maid-servants, as well as with {what belonged to them.} I became



kuâ *em* *aḥet* *āšt* *urt* *âu* *ren* *en* *qen*

owner of fields many great; shall the name for bravery



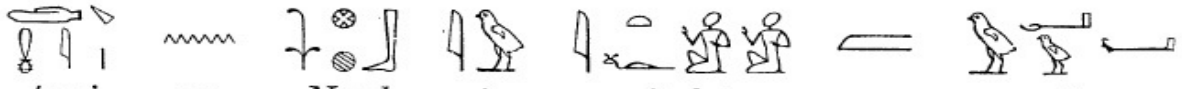
em *ȧrit* - *nef* *ȧn* *ḥetemu* *em* *ta* *pen*

in what he wrought not cease in land this



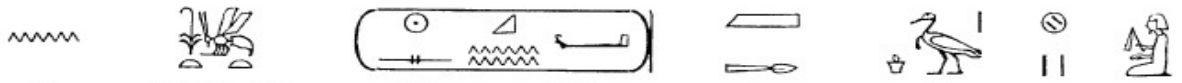
ṯetta *ṯeṭ* - *f* *erentet* *ȧri* - *nȧ* *χeperu* - *ȧ* *em*

for ever. He saith : Now I made my coming into being in
(*i. e.*, I was born)



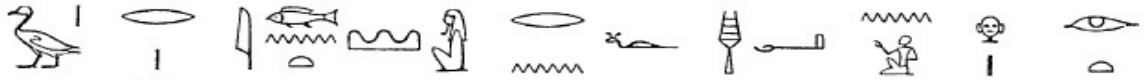
ṭemȧ *en* *Neχeb* *ȧu* *ȧtef-ȧ* *em* *uāu*

the city of Nekheb. Was my father of the captain[s]



en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*

of {the king of the North and South,} Seqenen-Rā, triumphant : Ba twice
(*i. e.*, Baba)



sa *Re* - *ȧnt* *ren* - *f* *āḥā* - *nȧ* *ḥer* *ȧrit*

the son of Reȧnt [was] his name. I rose up to perform



uāu *er* *ṭeb* - *f* *em* *pa* *uȧa* *en* *pa*

the captainship as his deputy in the ship of the



Mas *em* *hau* *neb* *tawi*

Mas (*i. e.*, the Bull) in the time of the lord of the two lands



Neb-peḥtet-Rā *maāχeru* *ȧu-ȧ* *em* *śerȧ* *ȧn*

Neb-peḥtet-Rā, triumphant. Was I at the age of a child, not
(Aaḥmes I)



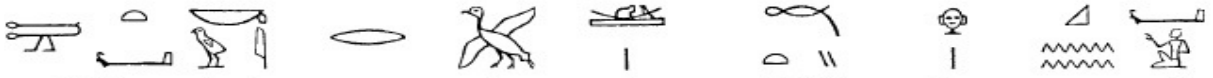
ȧrit - ȧ *ḥemt* *ȧu* *sťer - ȧ* *em* *semt*

had I married a wife, was I sleeping in the garments



śennu *χer* *emχet* *ḳer - nȧ* *per* *āḥā - nȧ*

of netted work. But afterwards I possessed a house, I rose up,



θetet - kuȧ *er* *pa* *uȧa* *Meḥti* *ḥer* *qenen - ȧ*

I betook myself to the ship Meḥti that I might fight,

(*i. e.*, the North)



un *χer-ȧ* *ḥer* *śes* *ȧθi* *ānχ* *uťa* *senb*

[it] being upon me to follow the Prince, life, strength, health,



ḥer *reṭ-ȧ* *emχet* *sutut - f* *ḥer* *ureret - f*

upon my feet after his journeyings in his chariot.



ȧu *ḥems - tu* *ḥer* *ṭemȧ* *en* *Ḥet - Uārt*

Being encamped One against the city of Avaris

(*i. e.*, the king)



un *χer-ȧ* *ḥer* *qent* *ḥer* *reṭ - ȧ* *embaḥ* *ḥen - f*

was [it] upon me to fight upon my feet before his Majesty.



āḥā - nȧ *ṭehen - kuȧ* *er* *χāā-em-Men-nefer*

I rose up, I was advanced to Khāā-em-Men-nefer.

(*i. e.*, to a ship of this name)



un *ȧn* *tu* *ḥer* *āba* *ḥer* *mu* *em* *pa*

Being One (*i. e.*, the king) fighting on the waters of the



ṯeṯ - *ku* *en* *Ḥet-Uārt* *āḥā* *en* *χafā* - *nȧ*

canal of Avaris, rising up I captured [booty].



ȧn-nȧ *ṯet* *semȧ* - *θ* *en* *sutenet* *uḥem*

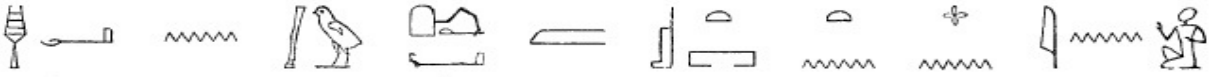
I brought a hand [which] was mentioned by the royal herald.



un *ȧn* *tu* *ḥer* *erṯāt* - *nȧ* *nub* *en* *qent*

Was One giving to me the gold of bravery.

(*i. e.*, prize)



āḥā *en* *nemu* *āba* *em* *ȧuset* *ten* *un* *ȧn-ȧ*

Was a second time war in place this, and I was



ḥer *nem* *χafā* *ȧm* *ȧn-nȧ* *ṯet* *un* *ȧn tu*

again capturing [booty] there. I brought a hand, was One



ḥer *erṯāt* - *nȧ* *nub* *en* *qent* *em* *nem-ā* *un*

giving to me the gold of bravery again. Was



ȧn tu *ḥer* *āba* *em* *Ta-qemet* *reset* *en* *ṭemȧ*

One fighting in Ta-qemet to the south of city



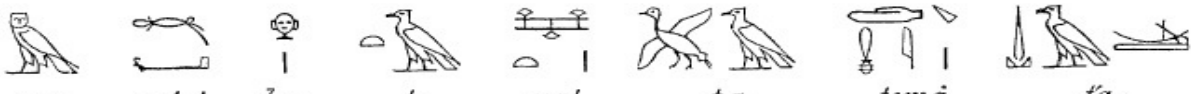
pen āḥā en ȧn - nȧ seqerȧ ānχ sa

this, rising up brought I captive a living person.



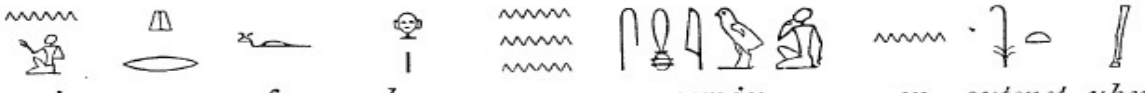
ha - nȧ er pa mu māk ȧn - tu - f

I went down into the water verily bringing him



em seśeṭ ḥer ta uaṭ pa ṭemȧ ťa-

by force along the road of the town, I set out



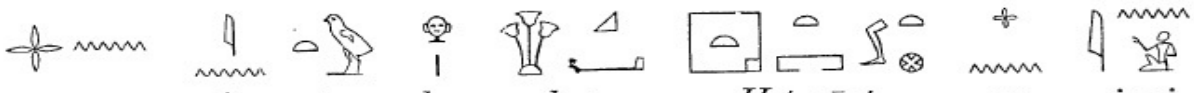
nȧ χer - f ḥer mu semȧu en sutenet uḥem

with him on the water. Reported it the royal herald,



āḥā en tu māk āuā - ȧ em nuƀ ḥer - s sen

rose up One, verily I was rewarded with gold for it a second time.



un ȧn tu ḥer ḥaq Ḥet-uārt un ȧn-ȧ

Was One capturing Avaris, was I



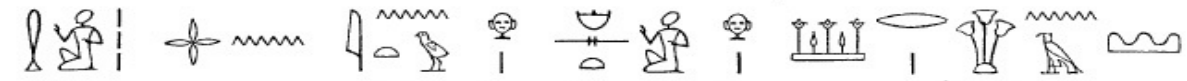
ḥer ȧnt ḥaqet ȧm sa uā set ḥemt χemt ṭemṭ

bringing in captives there, man one, women three, in all



ṭepu fṭu un ȧn ḥen-f ḥer erṭāt - set nȧ er

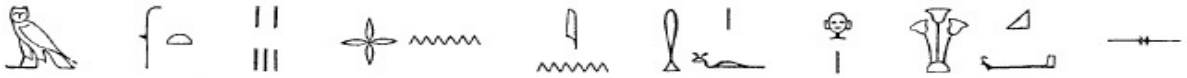
heads four, was his Majesty giving them to me for



ḥenu *un* *ȧn tu ḥer* *ḥemset* *ḥer* *Śareḥan*

servants. Was One sitting before Sharehan

(*i. e.*, besieging)



em *renpit* *ṯua* *un* *ȧn* *ḥen-f* *ḥer* *ḥaq* - *s*

in year five, was his Majesty capturing it.



āḥā *en* *ȧn* - *nȧ* *ḥaqet* *ȧm* *set ḥemt* *sen*

Rose up brought in I captives there, women two,



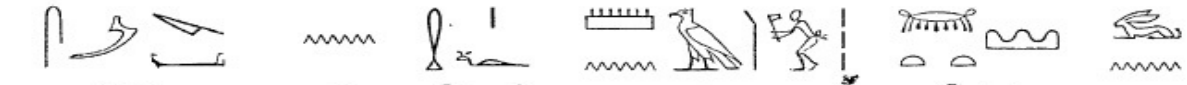
ṯet *uā* *un* *ȧn tu* *ḥer* *erṯāt* - *nȧ* *nub* *en* *qent*

hand one. Was One giving to me the gold of bravery,



māk *erṯāt* - *nȧ* *ḥaqet* *er* *ḥenu* *χer* *emχet*

verily [were] given to me the captives for servants. Now after



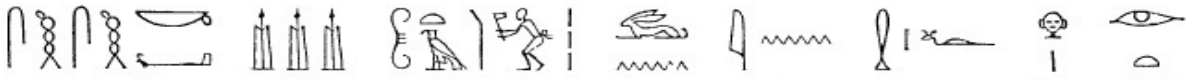
sma *en* *ḥen-f* *mena* *Satet* *un*

had slaughtered his Majesty the doomed foes of Asia was



ȧn f *ḥer* *χenθit* *Ȝent-ḥen-nefer* *er*

he sailing up the Nile to Khent-ḥen-nefer to



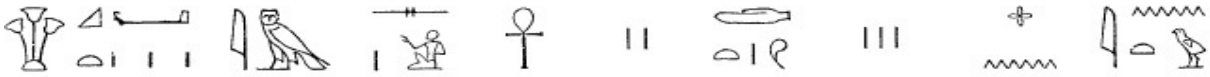
seksek *ȧnti* *Kenseta* *un* *ȧn* *ḥen-f* *ḥer* *ȧrit*

chastise the Anti of Nubia. Was his Majesty making



χat āat ȧm - sen āḥā en ȧn - nȧ

a slaughter great among them. Rose up brought in I



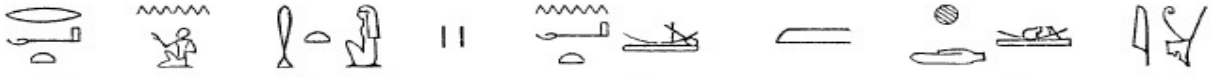
ḥaqet ȧm sa ānχ sen ṭet χemt un ȧn tu

captives there men living two, hands three. Was One



ḥer āuā-ȧ em nub ḥer - s sen māk

rewarding me with gold for it a second time, [and] verily [he]



erṭāt - nȧ ḥent sen nāt em χeṭ ȧn

gave me female slaves two. Came back sailing down the river



ḥen-f ȧb - f āu em qent neχt

his Majesty [having] his heart expanded with might and conquest,



θetet - nef resu meḥta

[for] he had vanquished those of the south and those of the north.



āḥā en aata iu en res

Rose up the "Scourge" coming to the south,



seteken śau - f utu - f neteru qemāu

making to enter his disease (?), defiled he the gods of the south



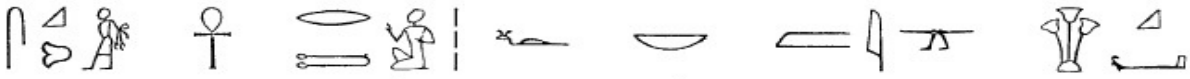
ḥer am - f qemt - f ȧn ḥen-f em θent-

by his grip. Found him his Majesty in Thent-



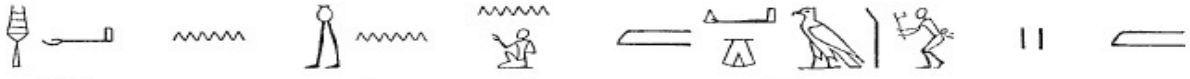
ta - ā un ȧn ḥen-f ḥer ȧntu - f em

ta - ā. Was his Majesty bringing him in



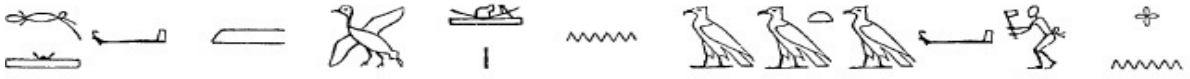
seqer ānχ reθ - f nebu mȧs ḥaq

captive alive [and] his men all were led in captive.



āḥā en ȧn - nȧ māḳa sen em

Rising up I brought in enemies two by



seśeṭ em pa uȧa en aata un

force in the boat of the "Scourge". Was



ȧn tu ḥer erṭāt - nȧ ṭep ṭua ḥer ṭenȧu aḥt.

One giving to me heads five for [my] share [and] of land



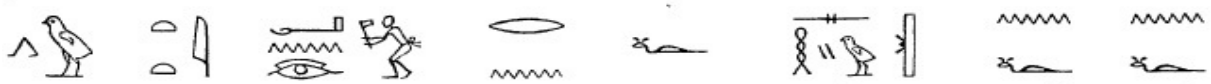
statet ṭua em nut - ȧ ȧru en ta χenit

measures five in my city. Was done [this] to the sailors,



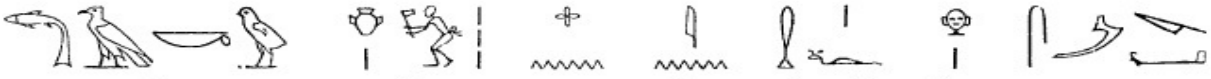
er āu - sen em mȧtet āḥā en χer pef

all of them, likewise. Rose up degraded one that and



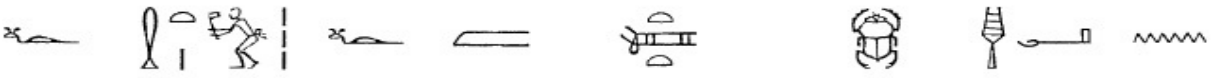
iu *Teṭȧ* - *ān* *ren* - *f* *seḥiu* - *nef* *nef*

came, Teṭȧ-ān [was] his name, he collected to himself



χaku - *ȧbu* *un* *ȧn* *ḥen-f* *ḥer* *sma-*

the vile-hearted (*i. e.*, rebels), was his Majesty smiting



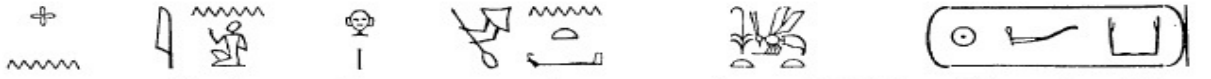
f *ḥent* - *f* *em* *temt* *χeper* *āḥā* *en*

him [and] his servants so that never again {could they / rise up.} He gave to



erṭā - *nȧ* *ṭepu* *χemt* *aḥt* *stȧtet* *ṭua* *em* *nut* - *ȧ*

me heads three and of land measures five in my city.



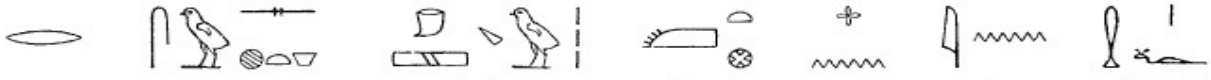
un *ȧn-ȧ* *ḥer* *χent* *suten net* (*bȧt*) *Teser-ka-Rā*

Was I carrying {the king of the / North and South,} Tcheser-ka-Rā, (Amenophis I.)



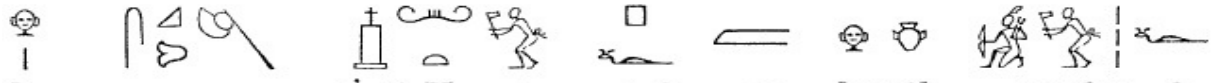
maāχeru *ȧu* - *f* *em* *χentit* *er* *Keś*

triumphant, [when] he was sailing up the river to Nubia



er *seuseχt* *taśu* *Qemt* *un* *ȧn* *ḥen-f*

to widen the boundaries of Egypt. Was his Majesty



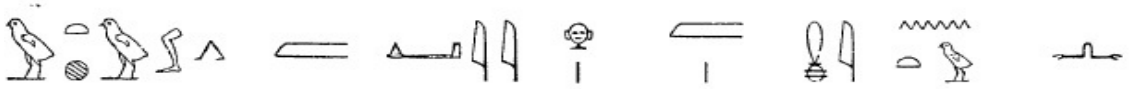
ḥer *seqer* *Ȧnti Kenset* *pef* *em* *ḥer ȧb* *menfiṭu* - *f*

taking captive Ȧnti of Nubia that among his soldiers,



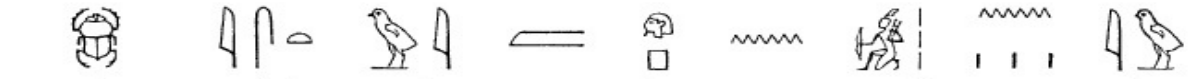
ȧntu em ḳua ȧn nehup - sen

being led into an ambush not could escape they,



uteχu em ṭāi ḥer ḳes mȧ entu ȧn

being scattered and yielding on [their] ground so that never again



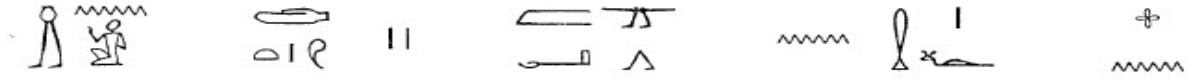
χeper ȧst - uȧ em ṭep en menfitu - n ȧu

{could they rise up.} Behold I was at the head of our soldiers,



āba - nȧ er un maā maa en ḥen-f qent - ȧ

I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)



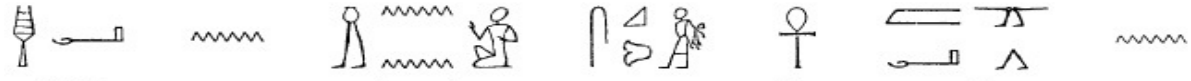
ȧn-nȧ ṭet sen māṣ en ḥen-f un

I brought in hands two, carrying [them] to his Majesty. Was



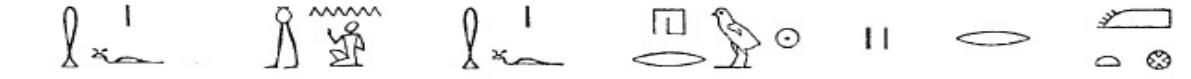
ȧn tu ḥer ḥeḥi reθ - f menment - f

One seeking out his people and his cattle,



āḥā en ȧn-nȧ seqer ānχ māṣ en

rose up brought in I a captive living bringing [him] to



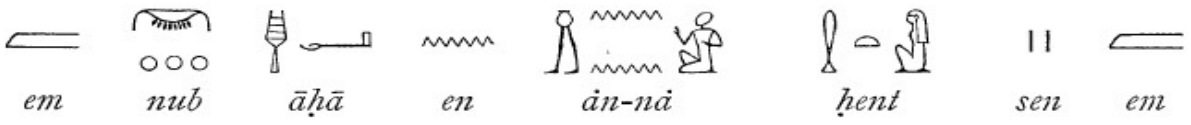
ḥen-f ȧn-nȧ ḥen-f hru sen er Qemt

his Majesty. I brought his Majesty in days two to Egypt



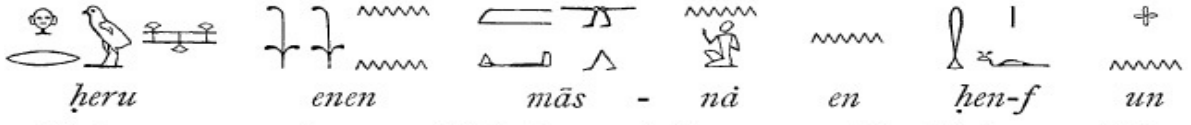
em *χnemet* *ḥeru* *āḥā* *en tu* *ḥer* *āuā-ȧ*

from the pool upper, rose up. One rewarding me



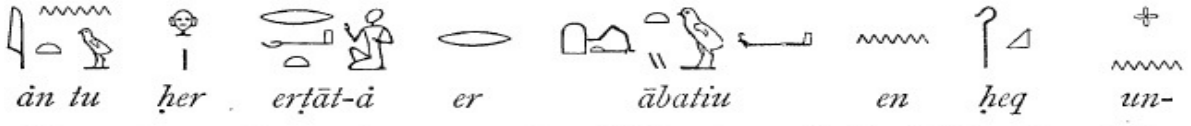
em *nub* *āḥā* *en* *ȧn-nȧ* *ḥent* *sen* *em*

with gold. Rose up I brought in female slaves two in



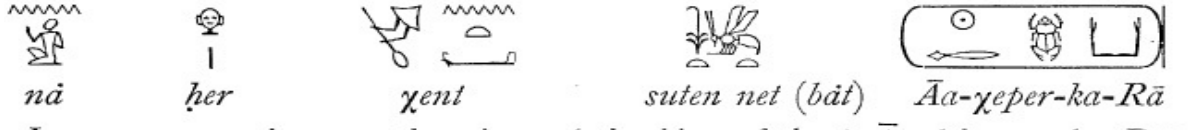
ḥeru *enen* *māȧ* - *nȧ* *en* *ḥen-f* *un*

addition to those which I carried to his Majesty. Was



ȧn tu *ḥer* *erṭāt-ȧ* *er* *ābatiu* *en* *ḥeq* *un-*

One making me the "Warrior of the Prince". Was
(*i. e.*, "Crown-warrior")



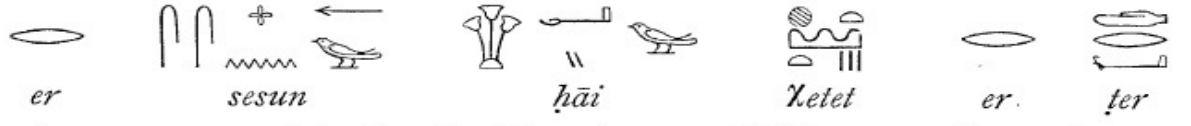
nȧ *ḥer* *χent* *suten net* (*bȧt*) *Āa-χeper-ka-Rā*

I conveying up the river { the king of the North and South, } Āa-kheper-ka-Rā, (Thothmes I.)



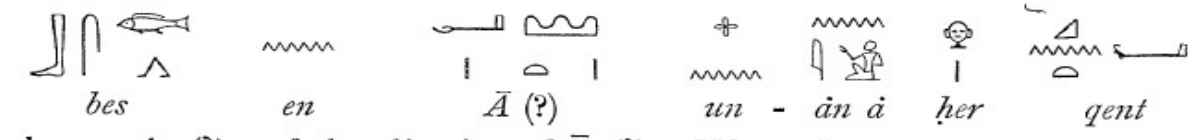
maāχeru *ȧu-f* *em* *χenti* *er* *χent-ḥen-nefer*

triumphant, was he sailing up to Khent-ḥen-nefer



er *sesun* *ḥāi* *χetet* *er* *ṭer*

to punish the disaffected ones of Khetet, and to destroy



bes *en* *Ā* (?) *un* - *ȧn ȧ* *ḥer* *qent*

the roads (?) of the district of Ā (?). Was I fighting



emmā - f *em* *pa* *mu* *bȧn* *em* *pa*

with him on the water foul in the



. . . . . *pa* *āḥāu* *ḥer* *ta* *penāit*

. . . . . ., and the fighting barges [were] on the shallow beach,



un *ȧn tu* *ḥer* *erṭāt-ȧ* *er* *ḥer* *χenit*

was One making me the chief of the sailors.



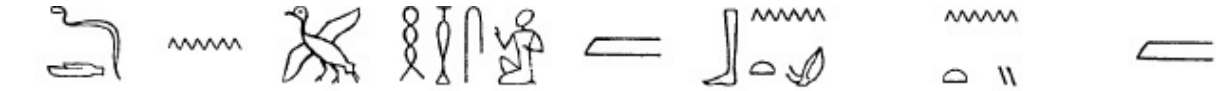
un *ȧn* *ḥen-f* *ānχ* *uṫa* *senb*

Was his Majesty, life, strength, health . . .

THE HARPER’S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]



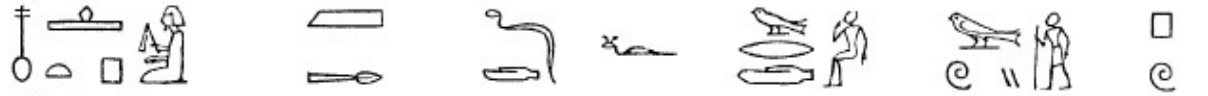
ťeṭ en pa ḥes em bent enti em

Saith the singer to the harp who is in



ta māḥāt en Ȧusȧr neter ȧtf en Ȧmen

the tomb of Osiris, the divine father of Amen,



Nefer-ḥetep maāχeru ťeṭ - f urṭ uru pu

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,



maā pa śau nefer χeper χaȧ

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)



ḥer sebt χer - k Rā ťamā ḥer

must pass away before thee, O Rā, the young men and women



ȧt er ȧuset - sen Rā ṭā - f su ṭep ṭuaȧt

go to their places. Rā giveth himself at dawn,

(*i. e.*, sheweth)



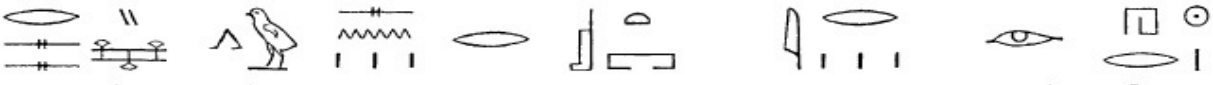
Tem ḥetep em Manu ťai ḥer utet kant ḥer

Tmu setteth in Manu. Men beget and women



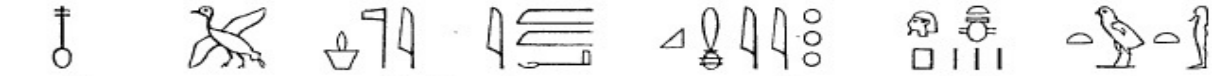
seśep fenṯ neb ḥer tepȧ nefu ḥeť - ta meses

receive, nose every smelling the breath of dawn, and children



ressi iu - sen er ȧuset - ȧru ȧri hru

all alike they come to the place {which belongeth to them.} Make a day



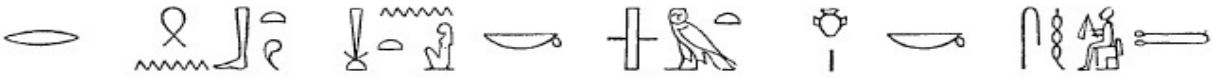
nefer pa neter ȧtef ȧmmā qemȧi ṯept tut

happy, O divine father! Come, unguents and perfumes are set



er χer - k maḥuu seśennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er śenbet sent - k ȧmt ȧb - k senefem-θ

for the neck of thy sister dwelling in thy heart, sitting



er-ḳes - k ȧmmā ḥes qemā er χeft - k

near thee. Come then, song [and] music are before thee.



mā ḥa ṯutu nebt seχa - nek reśtu

Set behind [thee] evil things all, think thou upon gladness [only]



er *it* *hru* *pefi* *en* *menȧ* *ȧm-f* *er*

until cometh day that arriveth [a man] in it at



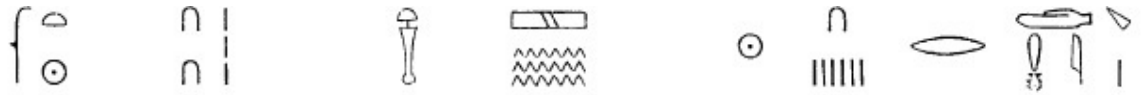
pa *ta* *mer* - *s* *ḳer*

the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

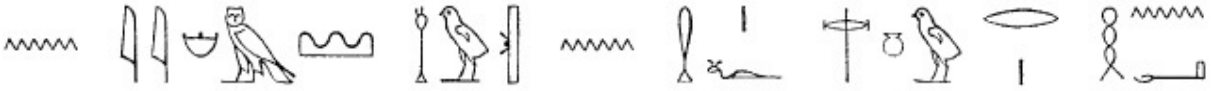
From the Annals of Thothmes III.

[XVIIIth dynasty.]



renpit *XXIII* *ṭep* *śemu* *hru* *XVI* *er* *ṭemȧ*

Year twenty-three, first month of summer, day sixteen, at the town



en *Iḥem* *utu* *en* *ḥen-f* *neṫu* - *re* *ḥenā*

of Ihem. Ordered his Majesty a council of war with



menfitu-f *en* *neχt* *er* *ṫeṭ* *erentet* *χeru*

his soldiers of valour, saying : Inasmuch as wretch



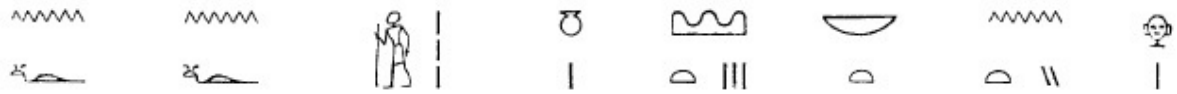
pef *en* *Qeṭeśu* *iu* *āq* *er*

that of Kadesh hath come [and] gone into



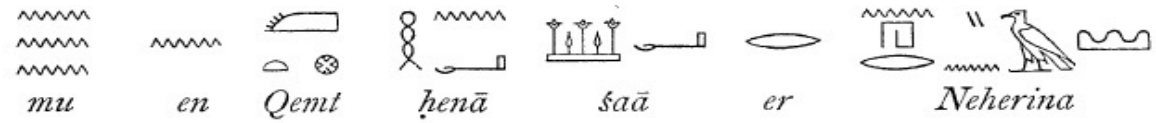
Mākθȧ *su* *ȧm* *em* *ta* *at* *seḥui-*

Megiddo, [and] he is there at this moment, and hath



nef *nef* *seru* *nu* *set* *nebt* *enti* *ḥer*

gathered to him the princes of countries all who are on



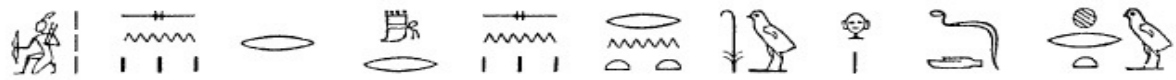
mu *en* *Qemt* *ḥenā* *śaā* *er* *Neherina*

the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)



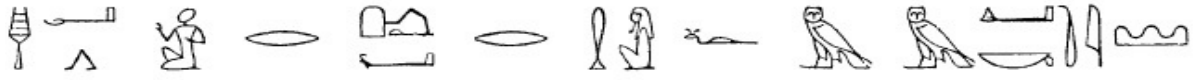
em *Śasu* *χaru* *Qeṭu* *sesemut - sen*

of the Shasu, Syrians, Qetu, their horses,



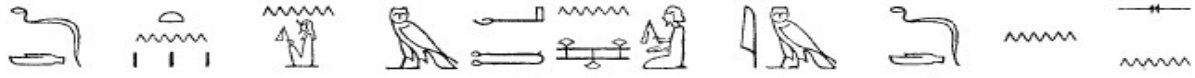
menfitu - sen *er* *ťer - sen* *erentet* *su* *ḥer* *ťeṭ* *χertu*

their soldiers, all of them, because he was saying, "Verily



āḥā - ȧ *er* *āba* *er* *ḥen - f* *em* *Mākθȧ*

I will rise up to fight against his Majesty in Megiddo",



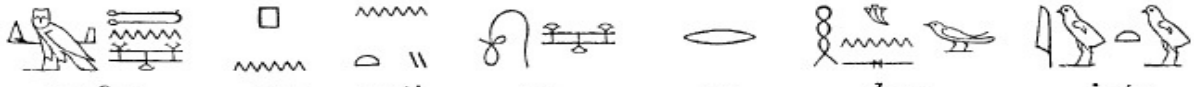
ťeṭ - ten - nȧ *māθen-ȧ* *ȧm* *ťeṭ - en - sen*

tell ye me my way thither. They spake



χeft *ḥen-f* *su* *mȧ* *ȧχ* *śem - n* *ḥer*

before his Majesty: Is it wherefore that we march along



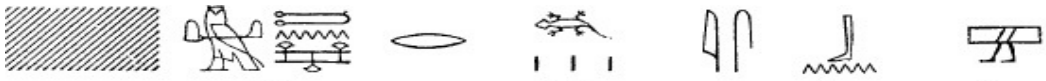
māθen *pen* *enti* *ua* *er* *ḥens* *ȧutu*

road this which advances becoming narrower? One



ḥer *i* *er* *ťeṭ* *samui* *ȧm* *āḥā* *ḥer*

cometh to say, "The foes are there standing to



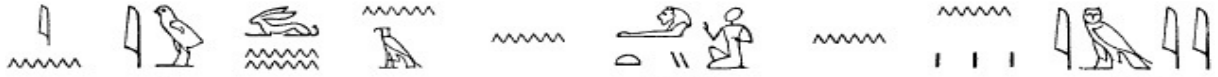
. . . . . *māθen* *er* *āśt* *ȧs* *ben* *śem*

[defend] the road against a host". Behold must not march {in this case}



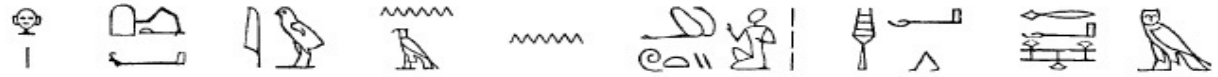
sesemet *em-sa* *sesemet* *reθ* *em-sa* *reθ* *em* *mȧtet*

horse behind horse, and man behind man? likewise is it



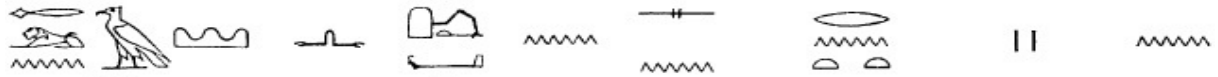
ȧn *ȧu* *unen* *na* *en* *ḥāti* *en* - *n* *ȧmi*

that would be the men who are in front of our army able



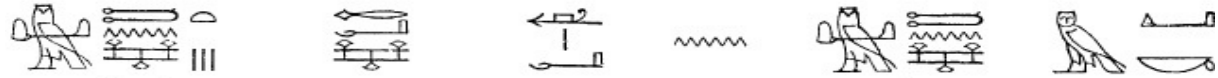
ḥer *āba* *ȧu* *na* *en* *peḥuti* *āḥā* *āā* *em*

to fight, being those of the rear standing distant in



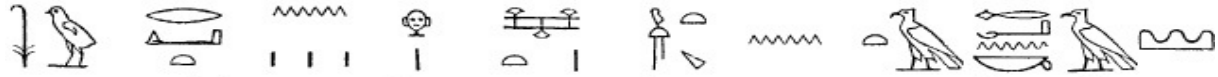
Ālalena *ȧn* *āba* - *en* - *sen* *erentet* *sen* *en*

Ālena not being able to fight? {For as much as there are} two



māθent *āā* *uā* *en* *māθen* *māk*

roads {extending to a distance,} one of the road[s] verily



su *erṭāt* - *n* *ḥer* *uat* *ȧment* *en* *Taāāneka*

it will set us on the road west of Taāāneka, and



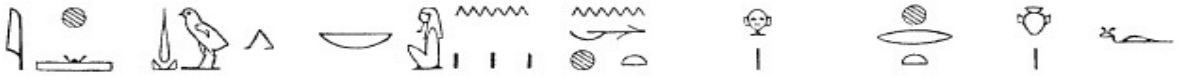
ki *māk* *su* *erṭāt* - *n* *ḥer* *uat* *meḥtet* *en*

the other verily it will set us on the road north of



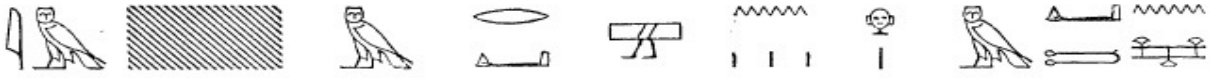
Tefθȧ *per - n* *er* *meḫtet* *en* *Mākθȧ*

Tcheftha, and {we shall come out} to the north of Megiddo.



ȧχ *ťau* *neb - n* *neχt* *ḥer* *χert* *ȧb - f*

O let go forth our lord mighty according to his heart's desire



ȧm *em* *erṭā* *śem - n* *ḥer* *māθen*

there . . . . . do not make us march on road



pen *śeta* *āḥā* *na* *en* *ȧput* *ȧm - f* *ȧst*

this hidden, stand the envoys in it. Behold



ḥen-f *ḥer* *χāār* *ḥer - s* *χer* *pen* *ťeṭ - en-*

his Majesty became furious at it [at] things these [which] they had



sen *χer* *ḥāt* *ťeṭeṭet* *em* *ḥen* *en* *setep-sa*

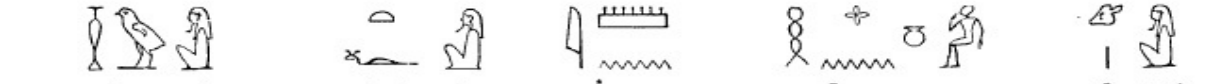
said before the words from the Majesty of the Court,

(*i. e.*, in respect of)



ānχ *uťa* *senb* *ānχ-ȧ* *meru - ȧ* *Rā*

life, strength, health, [and he said :] By my life, by my beloved Rā,



ḥesu-ȧ *tef - ȧ* *Ȧmen* *ḥunnu* *fenṭ-ȧ*

by my favour with my father Amen, who maketh young my nose



em ānχ usr ȧu ťau ḥen-ȧ ḥer māθen

with life and power, will set out my Majesty by road



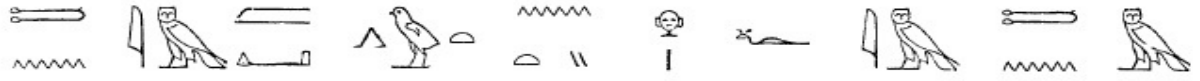
pen Āālena ȧmmā śem enti ḥrȧ - f

this of Āālena. Let go him whose face



ȧm - θen ḥer na en māθennu ťeṭu-

among you is upon the roads [of which] ye have



θen ȧmmā iut enti ḥrȧ - f ȧm - θen em

spoken, let come him whose face among you is for



śesut ḥen-ȧ mā ka - sen em na

following my Majesty, because they will cry among the



en χeru but Rā ȧn ȧu

wretched creatures abominated of Rā : "Is it not that



ḥen-f ťau ḥer ki māθen ȧu-f āā

his Majesty hath gone by another road? He hath departed



er senṭ - en - n ka - sen ťeṭ - en - sen

through fear of us;" [this] will they cry. They spake



χeft *ḥen-f* *ȧri* *tef - k* *Ȧmen* *neb* *nest*

before his Majesty : "May make thy father Amen, the lord {of the thrones}



taiu *χent* *ȧpt* *māket - k*

of the world, the dweller in the Apts, thy protection.
(*i. e.*, Karnak)



māk - n *em* *śes* *ḥen-k* *em* *bu* *neb*

Verily we [are] following thy Majesty into place every



ťau-k *ȧm* *un - n* *bak* *em-sa* *neb-*

goest thou there; we are servants behind their

sen

master."

II.



ȧst *peḥui* *en* *menfitu* *neχt* *en*

Behold then the end of the army mighty of
(*i. e.*, rear guard)



ḥen-f *er* *pa* *ṭemȧ* *en* *Āalena*

his Majesty [was] at the town of Āalena, and



pa *ḥāti* *per* *er* *ta* *ȧnt* *meḥ-*

the head came forth to the valley . . ; [when] they
(*i. e.*, advance guard)



en - *sen* *peḳ* *en* *ȧnt* *θen* *āḥā* *en*

had filled the ravines of valley this, rose and



ṯeṭ - *en* - *sen* *χer* - *tu* *eref* *māk* *ḥen-f*

said they: "Assuredly now verily his Majesty



per *ḥenā* *menfitu-f* *en* *neχtu* *meḥ* - *en* - *sen*

{hath come forth} with his army of brave men, and they have filled



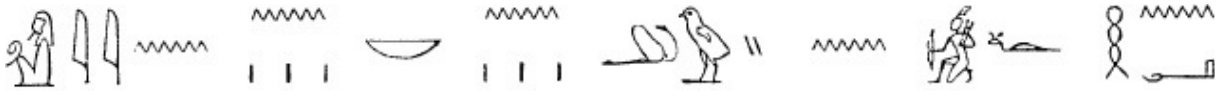
peḳ *en* *ȧnt* *ȧmmā* *setem* - *en* - *n*

the ravines of the valley: come now, let us hearken unto



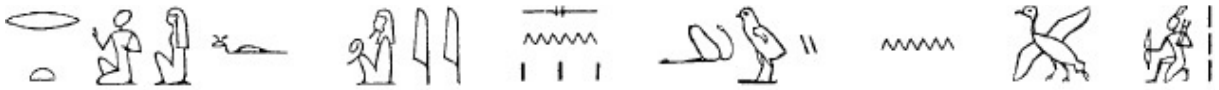
neb - *n* *neχt* *em* *pa* *ṯeṭet-f* *nebt* *ȧmmā*

our lord mighty in that which he saith all, come now,



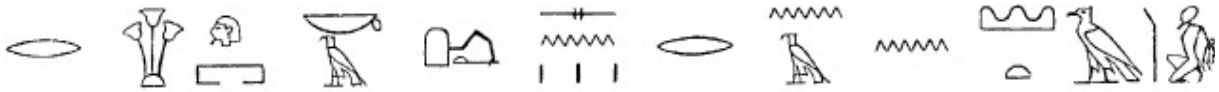
sai - *en* - *n* *neb* - *n* *peḥui* *en* *menfitu-f* *ḥenā*

let us guard our lord. The rear of his army and



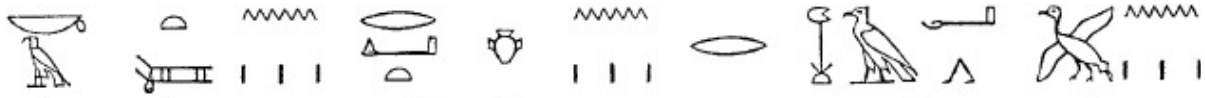
ret-f *sai* - *sen* *peḥui* *en* *pa* *menfitu*

of his men they guard the rear of the army



er *ḥa* *ka* *āba* - *sen* *er* *na* *en* *seta*

behind : surely if they fight against the mountaineers,



ka *tem* - *n* *erṭāt* *ȧb* - *n* *er* *χaā* *pa-n*

surely we must not allow our heart to forsake our

(*i. e.*, courage)



menfitu *sment* *ȧ* *en* *ḥen-f* *ḥer* *benru-*

soldiers has stationed whom his Majesty outside



sen *enti* *ȧm* *ḥer* *sait* *peḥui* *en* *menfitu-f*

these which are there to guard the rear of his army



en *neχt* *ȧst* *peḥ* *en* *pa* *ḥāu*

of brave men." Behold then arrived the forepart of the army



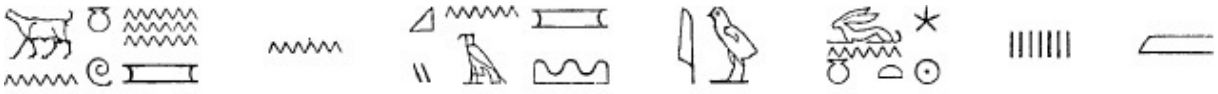
per *ḥer* *mȧθen* *ȧu* *rer* *em* *Śut* *sper*

coming forth on the road at the revolving of Shu, arrived



en ḥen-f res Mākθȧ ḥer sept en

his Majesty at the south of Megiddo, on the edge of



χennu en qina ȧu unnut VII em

the pool of Qina, [it] being hour seven of



rer em Śu āḥā en uaḥ ȧhu

the circuiting of Shu. [One] rose up and pitched the camp



en ḥen-f erṭā ȧn tu em ḥrȧ en menfitu er

of his Majesty, and it gave in the face of the army all



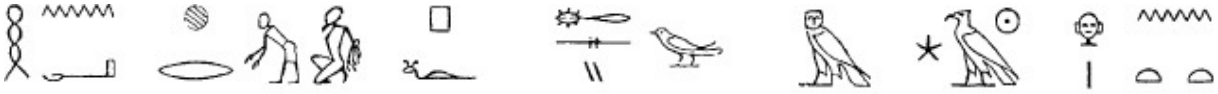
ťer - f er ťeṭ ḳer - θen sesepṭ χāāu-

of it, saying: "Lay ye hold upon [and] prepare your



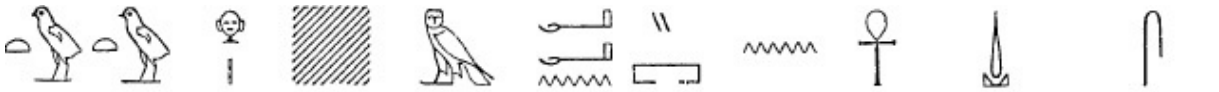
θen erentet ȧu - tu er θeḥen er āba

arms inasmuch as it will be to advance to do battle



ḥenā χer pef χasi em ṭua ḥer entet

with wretched one this and abominable at daybreak, because



tutu ḥer . . . . . em āāni en ānχ uťa senb

it will be to . . . . . in the camp of life, strength, health".



ȧrit meχer (?) uru uā en śesu

Made preparations (?) the overseers {of the provisions} of the foot-soldiers,



seś resu en menfitu ťeṭ - en - sen

passed along the watchmen of the soldiers, they said :



men sep sen res ṭep sep sen res em ānχ

"Be firm, twice ; watch well, twice ; watch for life



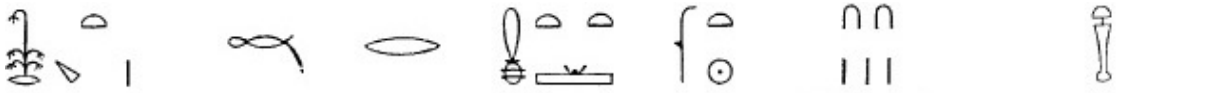
em am en ānχ uťa senb it - tu er

in the camp of life, strength, health." Came one to



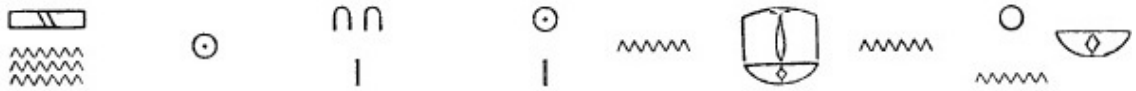
ťeṭ en ḥen-f meru senb āuāit

say to his Majesty : "The mountain {land is in a good state,} {and the bondsmen}



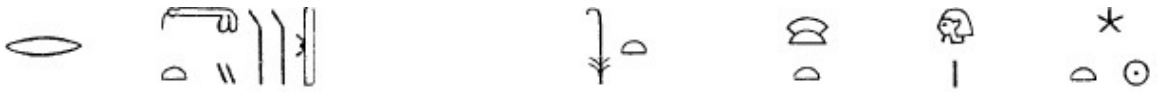
rest meḥt er mȧtet renpit XXIII ṭep

south and north likewise." Year twenty-three, first month



śemu *hru* *XXI* *hru* *en* *ḥeb* *en* *paut* (?) *n* *paut* (?) *n*

of the season, day twenty-one, the day of the festival of of summer



er *meti* *sutenet* *χāt* *ṭep* *ṭuat*

which corresponds { with / that of } the royal coronation, at { the earliest / dawn, }



ȧst *erṭā* *em* *ḥrȧ* *en* *menfitu* *er* *ťer - f* *er*

then was given in the face of the army all of it to



seś *er* *χeft* *ťau* *ḥen-f* *ḥer* *urerit*

advance against the enemy. Set out his Majesty in a chariot [made]



ent *uasm* (*smu*) *sābu* *em* *χakeru - f* *nu*

of shining bronze decorated with its accoutrements of



rāt *mȧ* *Ḥeru* *θema* *neb* *ȧri* *χet* *mȧ*

battle, like Horus, the crusher, the lord, maker of things, like



Menθu *Uasti* *ȧtef* *Ȧmen* *ḥer* *seneχt*

Menthu [god] of Thebes, [and] father Amen was for making strong



āāui - f *pa* *ṭeb* *rest* *en* *pa* *menfitu*

his two hands. The horn southern of the army



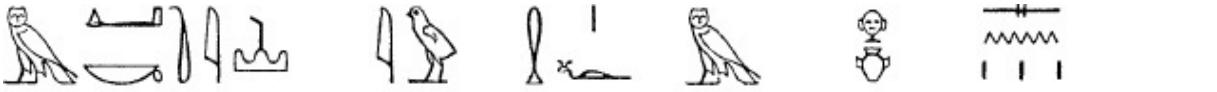
en *ḥen-f* *er* *res* *en* *Mākθȧ* *ḥer*

of his Majesty was to the south of Megiddo, at



sept *Qina* *pa* *ṭeb* *meḥti* *er* *meḥti* *ȧmenti*

the border of Qina, the horn northern to the north-west



Mākθȧ *ȧu* *ḥen-f* *em* *ḥer-ȧb - sen*

of Megiddo. Was his Majesty in the middle of them, [was]



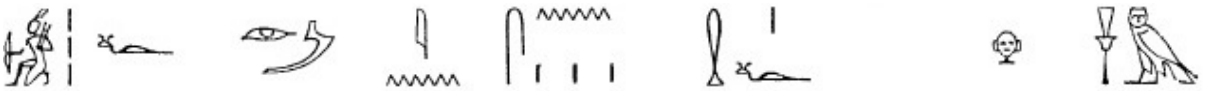
Ȧmen *em* *sau* *ḥāu-f* *er* *ťaiu* . . . . *āt - f*

Amen protecting his body . . . . . his limbs.



āḥā *en* *seχem* *en* *ḥen-f* *er-es* *χer* *ḥāt*

Rising up gained possession his Majesty of it before his



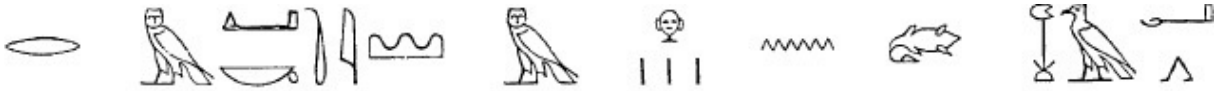
menfitu-f *maa* *ȧn* *sen* *ḥen-f* *ḥer* *seχem*

army. [When] saw they that his Majesty [was] for gaining



er-es *ȧu* - *sen* *ḥer* *ȧfṭ* *em* *ḳebḳebi*

possession of it, were they for fleeing headlong



er *Mākθȧ* *em* *ḥrȧu* *en* *senṭ* *χaā-*

into Megiddo with faces of fear, they forsook



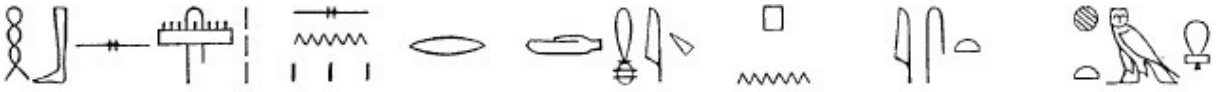
en - *sen* *sesemut* - *sen* *ureret* - *sen* *nu* *nub* *ḥer*

their horses [and] their chariots of gold upon



ḥeṫ *ȧtḥu* - *tu* *set* *em* *tebteb*

silver, drawn up were they by the strings



ḥebs - *sen* *er* *ṭemȧ* *pen* *ȧst* *χetem*

of their garments into town this, for behold {had shut / the gates}



en *na* *en* *reθ* *ṭemȧ* *pen* *ḥer* *ȧtḥu-*

certain of the people of town this, [and] they drew



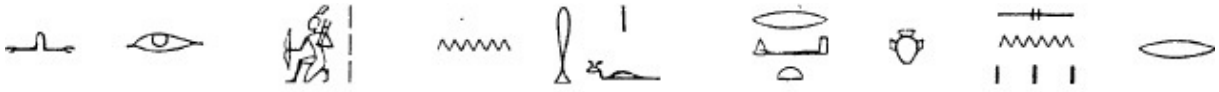
sen *em* *ḥebs* *er* *θebθeb* - *seθ*

up [them] by [their] garments to hoist them



er *ḥer* *er* *ṭemȧ* *pen* *ȧst* *ḥa*

over [the walls] into town this. And behold in truth



ȧn *ȧri* *menfitu* *en* *ḥen-f* *erṭāt* *ȧb* - *sen* *er*

not made the soldiers of his Majesty to give their {hearts / minds} to



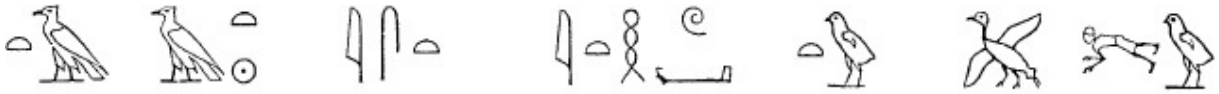
ḥaq *na* *en* *χet* *en* *na* *χeru*

capture any of the things of the degraded ones,
(*i. e.*, spoil)



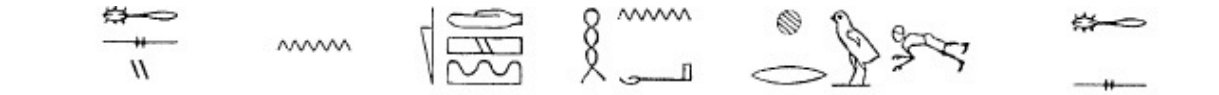
ȧu - *sen* *ḥer* *āq* *er* *Mākθȧ* *em*

[for] they were for entering into Megiddo at



ta *at* *ȧst* *ȧtḥu* - *tu* *pa* *χeru*

the moment, and then [while] they were drawing up the degraded
(*i. e.*, immediately)



χasi *en* *Qeteś* *ḥenā* *χeru* *χas*

{and abominable men} of Kadesh, and the degraded and abominable



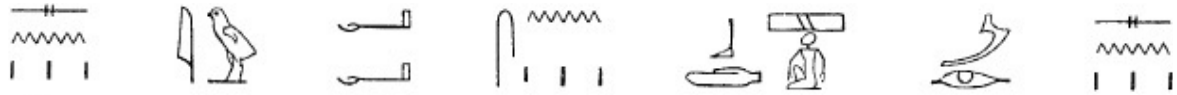
en *ṭemȧ* *pen* *em* *χas* *er* *seāqet* - *set*

of town this in haste to make enter them



er *ṭemȧ* *pen* *ȧu* *senṭ* *ḥen-f* *em* *ḥāt-*

into town this, was the fear of his Majesty in their



sen *ȧu* *āāui* - *sen* *beṭeś* *maa* - *sen*

members, were their hands powerless [when] they saw



seku *en* *χu* - *f* *ȧm* - *sen*

the destruction [wrought] by his uraeus crown among them. [They]



āḥā *en* *ḥaq* *sesemut* - *sen* *ureret* - *sen* *nu*

rose up and captured their horses, their chariots of



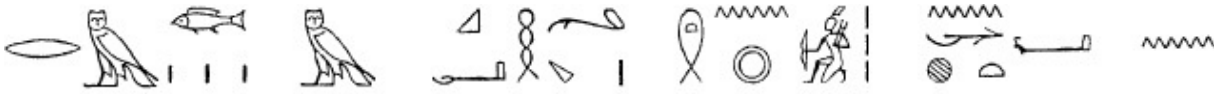
nub *ḥer* *ḥeť* *ȧri* *mȧsi* *māhut* - *sen*

gold upon silver, and made to pass into captivity their peoples,



qennu - *sen* *sťer* *em* *seθesi* *mȧ*

and their mighty men lay prostrate upon their backs dead like



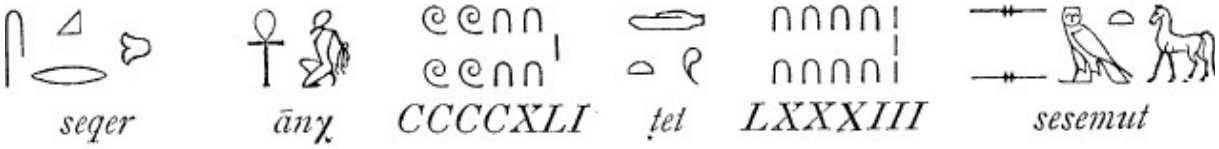
remu *em* *qāḥ* *śen* *neχt* *en*

fishes on the river bank, {and the warriors} mighty of



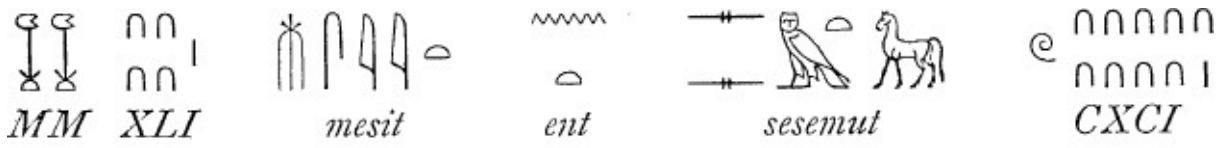
ḥen-f *ḥer* *ȧp* *χet* *ȧru*

his Majesty [were] for counting the spoil belonging to them.



seqer *ānχ* *CCCCXLI* *ṭet* *LXXXIII* *sesemut*

Captives living 441 ; hands 83 ; horses



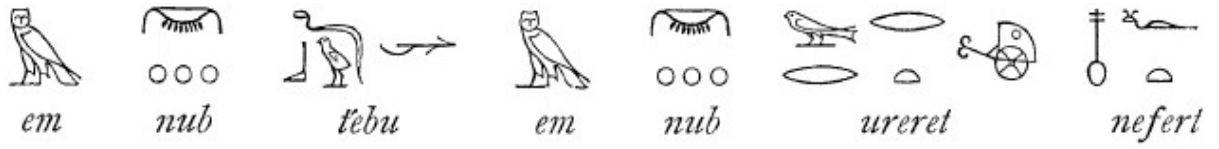
MM XLI *mesit* *ent* *sesemut* *CXCI*

2041 ; the young of horses 191 ;



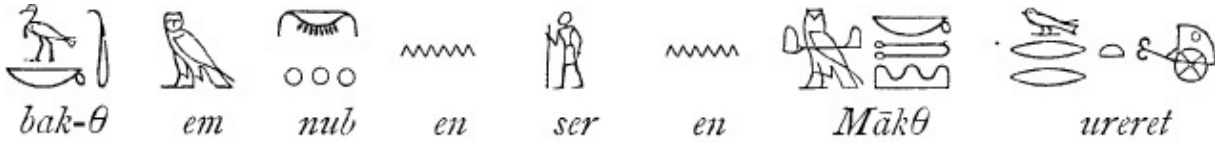
ȧbare *VI* *renpet* *ureret* *bak-θ*

stallions 6 ; horses . . . . . ; a chariot worked



em *nub* *ťebu* *em* *nub* *ureret* *nefert*

with gold, and a seat of gold ; a chariot beautiful



bak-θ *em* *nub* *en* *ser* *en* *Mākθ* *ureret*

worked with gold of the prince of Megiddo ; chariots



nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*

beautiful worked with gold of the sons {of wretched creature} that



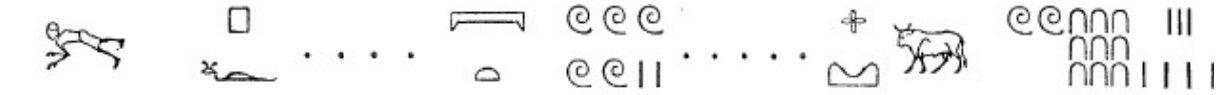
XXX ureret en menfitu-f χas DCCCXCII ṭemṭ

30 ; chariots of his soldiers vile 892 ; in all



DCCCCXXIV χemt meses nefer en āba en

924 ; of bronze a coat of mail fine of battle of



χer pef . . . . pet DII . . . . . unṭu CCXCVII

{wretched creature} that ; . . . . bows 502 ; . . . . calves 297 ;



āut neṯeset MM āut ḥeṯ̈et

beasts small 2000 ; beasts white 20500.

SPEECH OF ȦMEN-RĀ THOTHMES III.

[XVIIIth dynasty.]



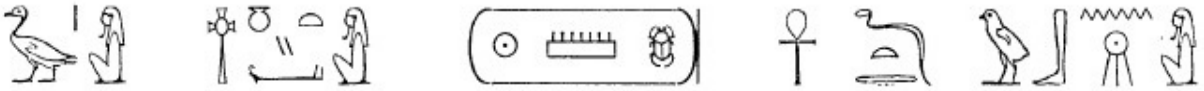
met *ȧn* *Ȧmen-Rā* *neb* *nest* *taiu*

Saith Ȧmen-Rā, the lord of the thrones of the world:



i - *θȧ* - *nȧ* *ḥā* - *θȧ* *maa* *nefer-ȧ*

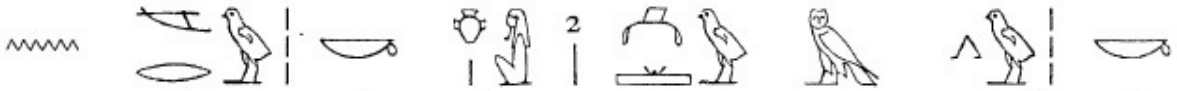
Come thou to me [and] make glad thyself [at] the sight {of my beauty,}



sa-ȧ *netĭi-ȧ* *Men-χeper-Rā* *ānχ* *tetta* *uben-ȧ*

my son, my brave one, Men-kheper-Rā living for ever! I shine

(Thothmes III.)



en *meru* - *k* *ȧb-ȧ* *āu* *em* *iu* (?) - *k*

through love for thee, my heart rejoiceth at thy comings



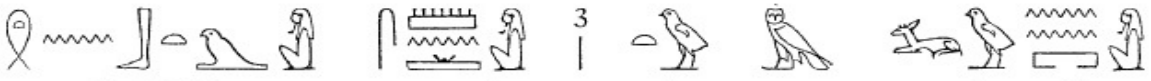
neferu *er* *erper-ȧ* *χnem* *āāui* *ḥāu-k*

happy to my temple. {I have united} my two hands to thy body



em *sa-ȧ* *ānχ* *neṯem* - *ui* *seχemet* - *k* *er*

in my protection living, doubly sweet is thy form unto



śenbet-ȧ *smen-ȧ* *tu* *em* *āunn-ȧ*

my divine body. I have stablished thee in my dwellingplace,



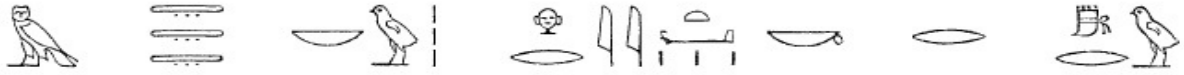
bi - ȧ - nek *ṭā-ȧ - nek* *qent* *neχt*

I have made thee a wonder. I have given to thee power and victory



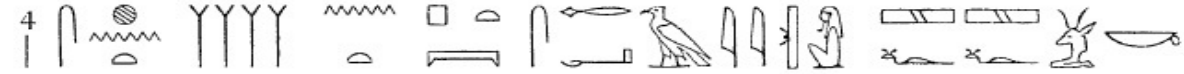
er *set* *nebt* *ṭā-ȧ* *baiu-k* *senṭu - k*

over foreign lands all. I have given thy will and the fear of thee



em *taiu* *nebu* *ḥerit - k* *er* *ṭeru*

in lands all, they fear thee to the limits



seχent *ent* *pet* *seāāai - ȧ* *śefśef - k*

of the four pillars of heaven. I have magnified the terror of thee



em *χat* *nebt* *ṭā-ȧ* *hemhemet* *ḥen - k* *χet*

in bodies all, I have given the report of thy majesty among



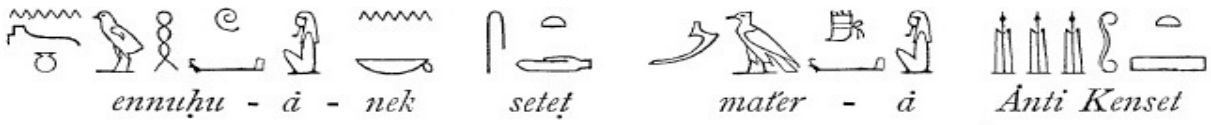
pet *paut* *uru* *set* *nebt* *ṭemṭ*

{the nine foreign peoples.} The nobles of foreign nations all in totality [are]



em *χefā - k* *āui - ȧ* *āāui - ȧ* *ṭes - ȧ*

in thy fist. I have stretched out my hands, mine own,



ennuḥu - ȧ - nek *seteṭ* *maťer - ȧ* *Ȧnti Kenset*

I have bound for thee with cords, I have led captive Ȧnti of Nubia



em *ťebāu* *χau* *meḥta* *em* *ḥefnu* *em*

by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of



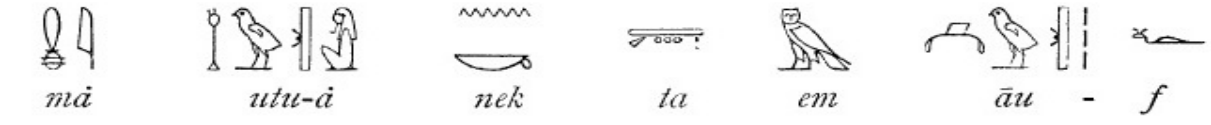
seqer *ṭā - ȧ* *χer* *reqi - k* *χer*

prisoners. I have made to fall thy opponents beneath



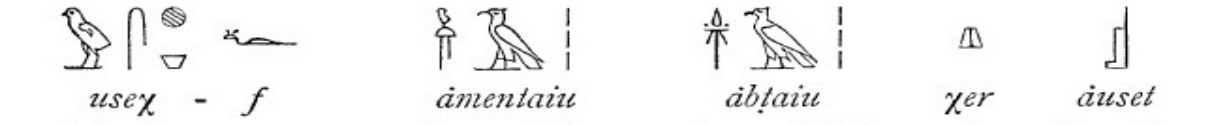
tebtiu - k *tȧtȧ - k* *śenθiu* *χaku-ȧbu*

thy sandals. Thou didst destroy the companies of rebels



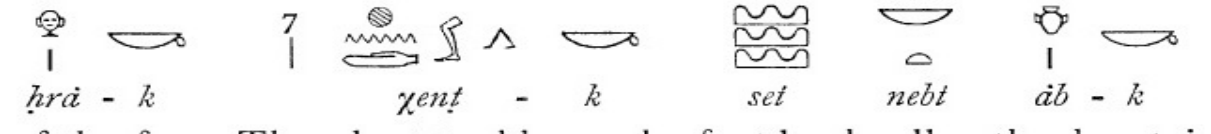
mȧ *utu-ȧ* *nek* *ta* *em* *āu - f*

even as I commanded for thee the earth in its length



usexˇ - f *ȧmentaiu* *ȧbṭaiu* *χer* *ȧuset*

and [in] its breadth. {Those of the west and} {those of the east [are]} under the place



ḥrȧ - k *χenṭ - k* *set* *nebt* *ȧb - k*

of thy face. Thou hast trodden under foot lands all, thy heart is



āu *ȧn* *un* *ḥesi* *su* *em* *hau*

glad, not were penetrated they [until] in the time



ḥen - k *θ-ȧ* *em* *semi* *sper - k*

of thy Majesty. I made myself [thy] guide [when] thou wentest forth



er *sen* *ťa - nek* *mu-ur* *Nehern*

to them. Thou hast traversed the great waters of Nehren (Mesopotamia)



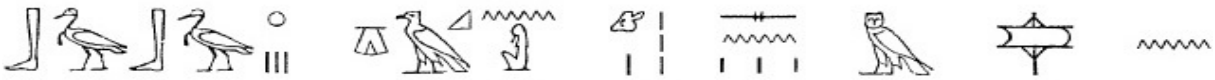
em *neχt* *em* *user* *utu - nȧ - nek*

in victory [and] in might. I have commanded for thee [that]



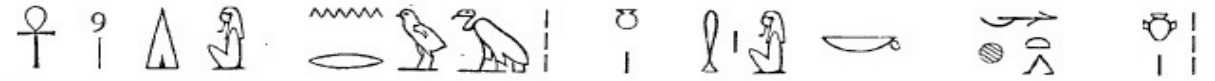
setem - sen *hemhemet - k* *āq* *em*

they may hear the noise of thee entering into [their]



baba *ḳaq - nȧ* *fenṭ - sen* *em* *nef* *en*

huts (*or* holes), I have removed their noses from the breath of



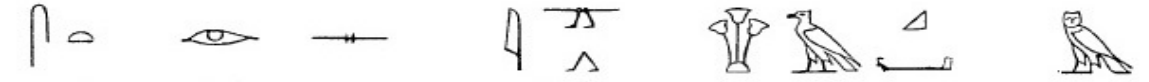
ānχ *ṭā - ȧ* *neru* *nu* *ḥen - k* *χet* *ȧbu-*

life. I have made the terror of thy majesty enter into their



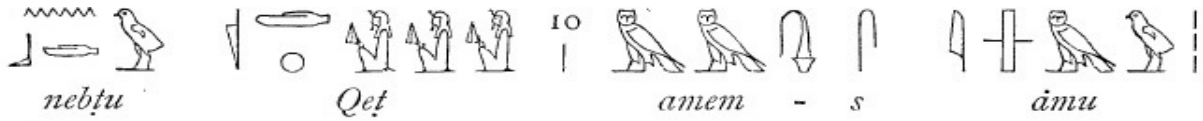
sen *χut - ȧ* *ȧmt* *ṭep - k* *sesun - s*

hearts. My uraeus crown is on thy head, it burneth with fire



set *ȧri - s* *ȧseb* *ḥaq* *em*

them, it maketh [thee] to lead away captives from among



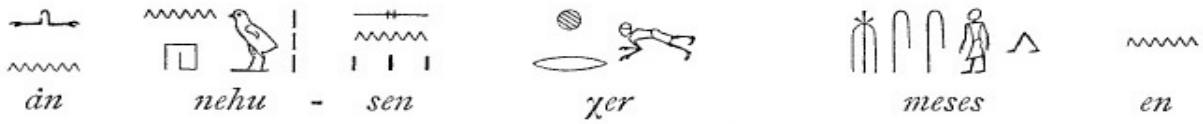
nebṭu *Qeṭ* *amem - s* *ȧmu*

the wicked of the peoples of Qeṭ, it burns up those who are among



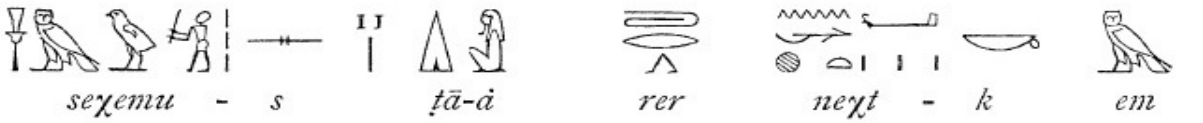
nebu - sen *em* *nesut* *seṭen-s* *ṭepu* *Āmu*

their lords with fire, it cutteth off the heads of the Āmu,



ȧn *nehu - sen* *χer* *meses* *en*

not can they escape, [it] overthroweth {him that cometh within the compass} of



seχemu - s *ṭā-ȧ* *rer* *neχt - k* *em*

its power. I have made {to go round about} thy victories among



taiu *nebu* *seḥeṫet* *ṭept - ȧ* *em* *en* *ṫet - k*

lands all, shining with my crown upon thy body.



ȧn *χeper* *beśta - k* *er* *śenentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.



iu - sen *χer* *ȧnnu* *ḥer* *peṣṭu - sen* *em*

They come having offerings upon their backs with

(*i. e.*, peoples)



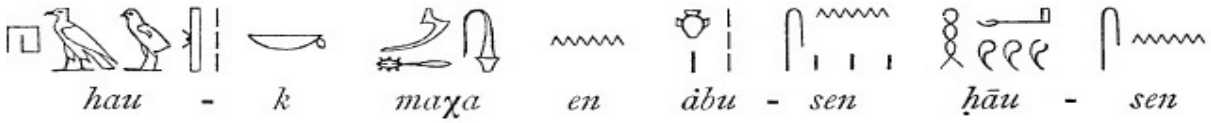
kesu *en* *ḥen - k* *mȧ* *utu - ȧ*

homage to thy Majesty even as I have commanded



ṭā-ȧ *beṭeś* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near



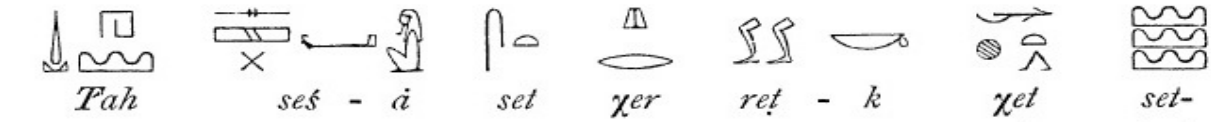
hau - k *maχa* *en* *ȧbu - sen* *ḥāu - sen*

unto thee, burned their hearts, their limbs



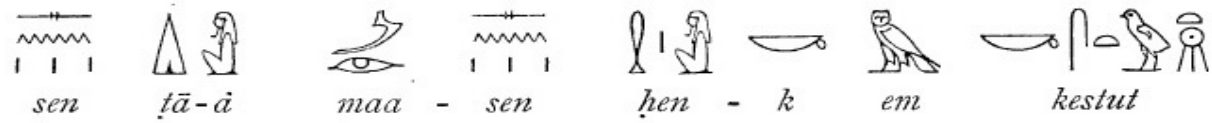
seṭau *i - nȧ* *ṭā-ȧ* *ṭȧṭȧ - k* *uru*

quaked. I came, I made thee to smite the princes



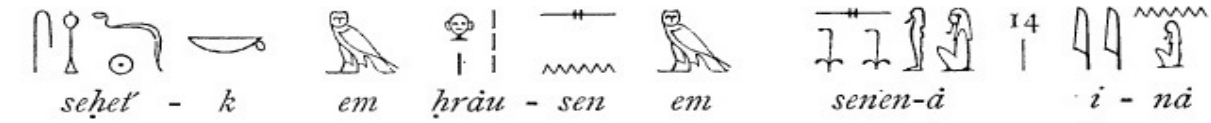
Ṭah *seś - ȧ* *set* *χer* *reṭ - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their



sen *ṭā-ȧ* *maa - sen* *ḥen - k* *em* *kestut*

lands. I made to look them upon thy Majesty as a ray of light,



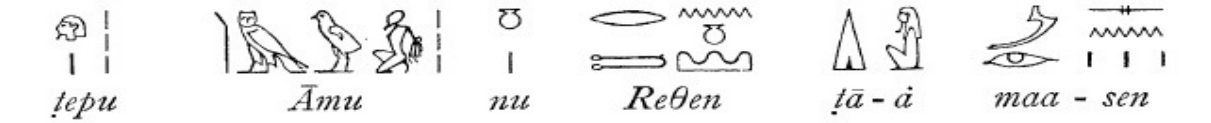
seḥeṭ - k *em* *ḥrȧu - sen* *em* *senen-ȧ* *i - nȧ*

thou didst shine upon their faces as my divine image. I came,



ṭā - ȧ *ṭȧṭȧ - k* *ȧmu* *Satet* *seqerȧ-k*

I made thee to smite those who are in Asia, (*i. e.*, the dwellers) {I made thee to take captive}



ṭepu *Āmu* *nu* *Reθen* *ṭā - ȧ* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see



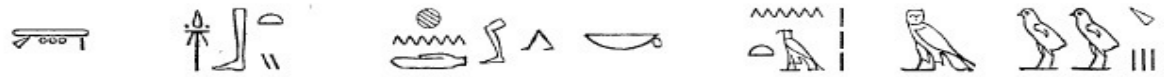
ḥen - k *āper* *em* *χaχer - k* *seśep-k* *χāā*

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons



āba *ḥer* *urerit* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

[and] fight upon [thy] chariot. I came, I made thee to smite



ta *ȧbtet* *χenṭ - k* *entau* *em* *uu*

the land of the east, thou didst trample down those in the regions



nu *Ta-neter* *ṭā - ȧ* *maa - sen* *ḥen - k* *mȧ*

of Ta-neter. I made them to look upon thy Majesty as one



seśeṭ *sȧba* *set* *bes - f* *em* *seśet*

circling [like] a star and pouring out his radiance in fire,



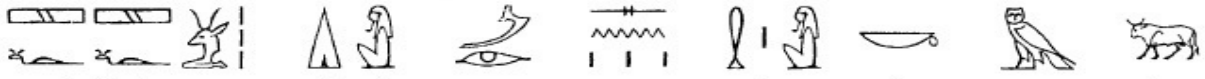
ṭā - f *ȧṭet - f* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

he giveth forth his dew. I came, I made thee to smite



ta *Ȧmentet* *Kefa* *Ȧsebi* *χer*

the land of the west, Phoenicia and Cyprus hold [thee]



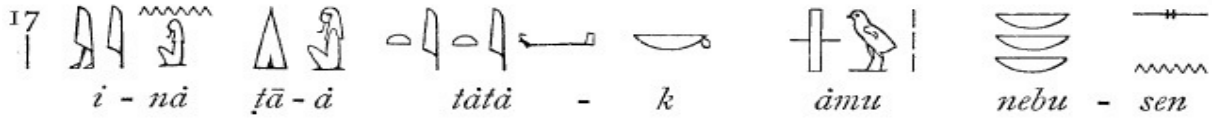
śefśef *ṭā - ȧ* *maa - sen* *ḥen - k* *em* *ka*

in fear. I made them to look upon thy Majesty like a bull



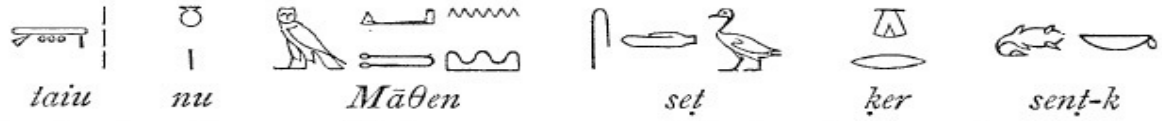
renp *men* *ȧb* *sepṭ* *ābui* *ȧn* *ha* *entuf*

young, firm of heart, provided {with horns,} not can he be approached.
(*i. e.*, full of valour)



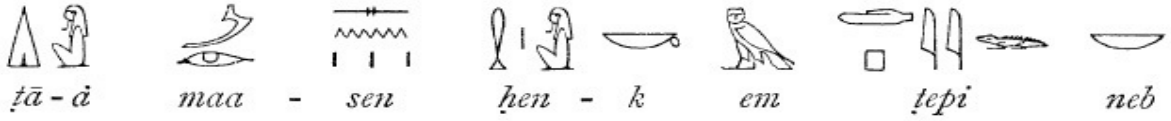
i - nȧ *ṭā - ȧ* *tȧtȧ - k* *ȧmu* *nebu - sen*

I came, I made thee to smite those who were among their lords,



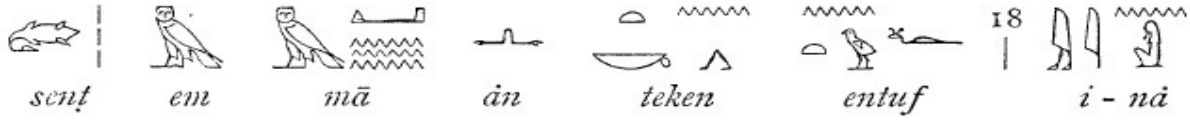
taiu *nu* *Māθen* *seṭ* *ḳer* *senṭ-k*

the lands of Maθen trembled having fear of thee.



ṭā - ȧ *maa - sen* *ḥen - k* *em* *ṭepi* *neb*

I made them to look upon thy Majesty as the crocodile, the lord



senṭ *em* *mā* *ȧn* *teken* *entuf* *i - nȧ*

of terror in the waters, not can be approached he. I came,



ṭā - ȧ *tȧtȧ - k* *ȧmu* *ȧaiu* *ḥer* *ȧbu*

I made thee to smite the dwellers {in the islands} in the midst



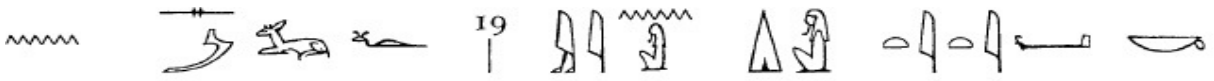
Uaṭ-ur *χer* *hemhemet - k* *ṭā - ȧ* *maa-*

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)



sen *ḥen - k* *em* *neṫeti* *χāāu* *ḥer* *pesṭu*

upon thy Majesty as the avenger [who] stands upon the back



en sma - f 19 *i - nȧ ṭā-ȧ ṭȧṭȧ - k*

of his victim for sacrifice. I came, I made thee to smite



θeḥennu taiu Uθena en seχem baiu - k

Thehennu, the lands of Uthena are in the power of thy will.



ṭā-ȧ maa - sen ḥen - k em maaḥes

I made them to look upon thy Majesty as a raging lion,



ȧri - k set em χart χet

thou didst make them [to go] into [their] holes in passing through



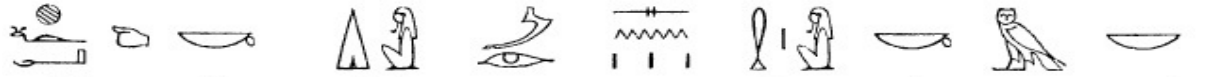
ȧnt - sen 20 *i - nȧ ṭā - ȧ ṭȧṭȧ - k*

their valley. I came, I made thee to smite



peḥuu śenent śent ur ārf em

the out-lying swamps, the circle {of the boundary / of the great water} is bound up in



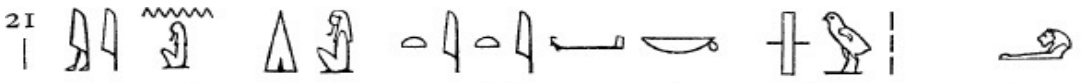
χefā - k ṭā-ȧ maa - sen ḥen - k em neb

thy fist, I made them to look upon thy Majesty as the lord



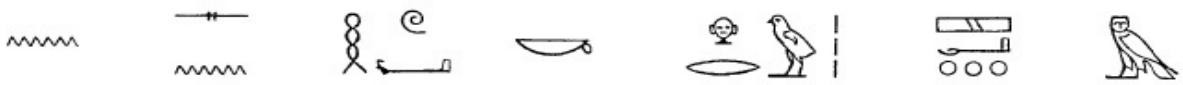
ṭemaṭ Ḥeru θet em ṭeḳeḳet - f er merer-f

of pinions, Horus carrying off with his glance {what he / pleaseth.}



i - nȧ ṭā - ȧ tȧtȧ - k ȧmu ḥā

I came, I made thee to smite the dwellers in the foremost



en sen ḥu - k ḥeru śā em

parts of them, thou hast seized the dwellers on the sand as



seqerȧ ānχ ṭā - ȧ maa - sen ḥen - k mȧ

captives living. I made them to look upon thy Majesty as



sȧb qemā neb mest ḥāputi

a jackal of the south, the lord of quick motion, a stealthy runner



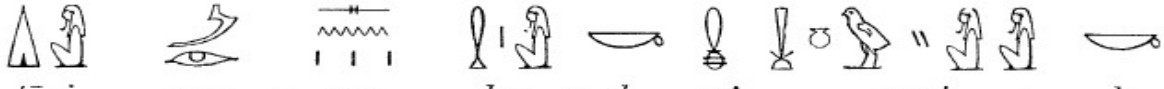
χens tȧui i - nȧ ṭā-ȧ tȧtȧ - k

passing through the lands. I came, I made thee to smite



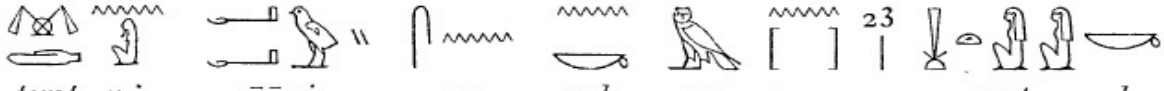
Ȧnti Kenset er - men em Śat em ȧmemet - k

the Anti of Nubia as far as Shat [is] in thy grasp.



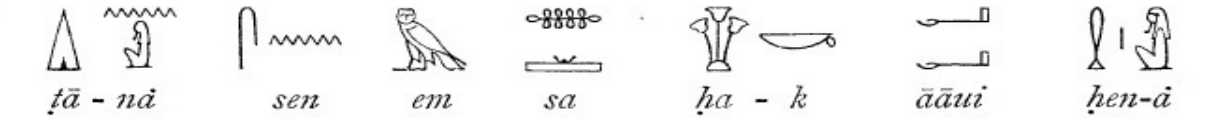
ṭā-ȧ maa - sen ḥen - k mȧ senui - k

I made them to look upon thy Majesty as thy two divine brethren,



ṭemṭ - nȧ āāui - sen nek em n . . . sent - k

I have united their two hands unto thee in . . . . . ., {thy two divine sisters}



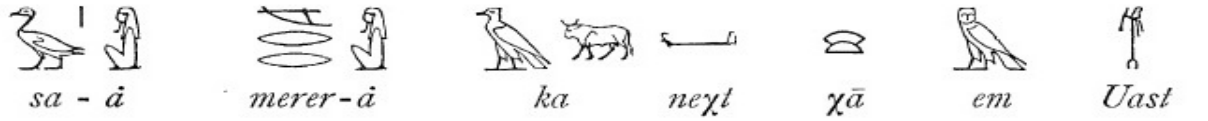
ṭā - nȧ *sen* *em* *sa* *ḥa - k* *āāui* *ḥen-ȧ*

I have given them as a protection {behind thee.} The hands {of my Majesty}



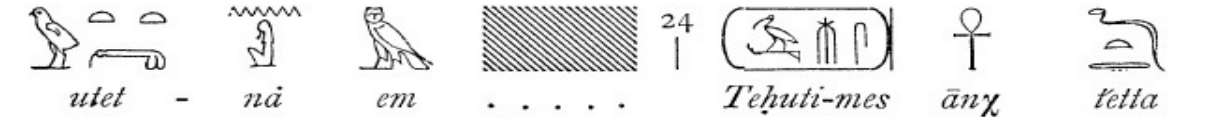
ḥer *ḥert* *ḥer* *seḥer* *ṭut* *ṭā-ȧ* *χut - k*

are in heaven above to drive away evil. {I have given} {thy glorious strength,}



sa - ȧ *merer-ȧ* *ka* *neχt* *χā* *em* *Uast*

my son, my beloved one, O bull mighty diademed in Thebes,



utet - nȧ *em* . . . . . *Teḥuti-mes* *ānχ* *ṭetta*

I have engendered with [my body] Thothmes, living for ever,



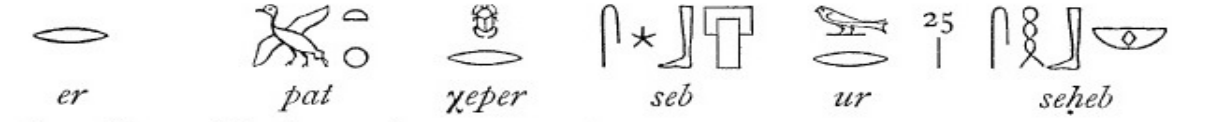
ȧri - nȧ *merert* *nebt* *ka-ȧ* *seāḥā - nek*

who did for me wish every of myself. Thou hast raised up



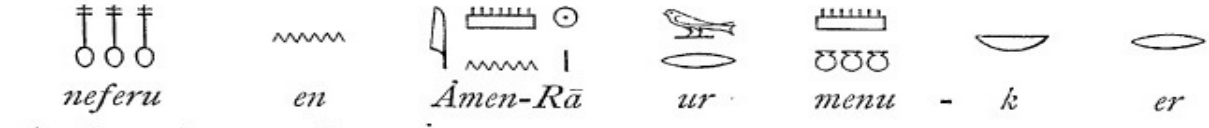
āunen - ȧ *em* *kat* *neḥeḥ* *seāuu* *seusexχ*

my dwelling in work everlasting, (*i. e.*, work which shall last for ever) {making it longer} and broader



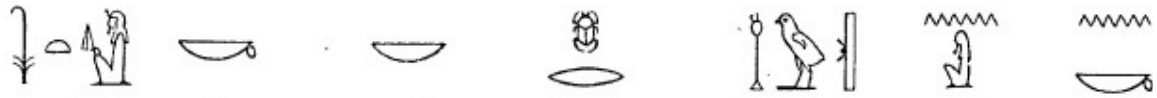
er *pat* *χeper* *seb* *ur* *seḥeb*

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}



neferu *en* *Ȧmen-Rā* *ur* *menu - k* *er*

the beauties of Ȧmen-Rā, great are thy monuments more



suten - k neb χeper utu - nȧ - nek

than [those of] king any that hath existed. I commanded thee



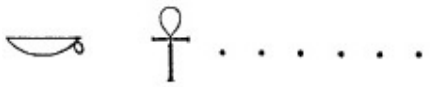
ȧrit - set ḥetep - ku ḥer - s smen-ȧ

to make them, and thou hast been content thereat. I have established



tu ḥer ȧuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt



k ānχ

guide living . . . . . .

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]



Re en tem erṭāt sebi χat ent suten

Chapter of not allowing to pass away the body of king



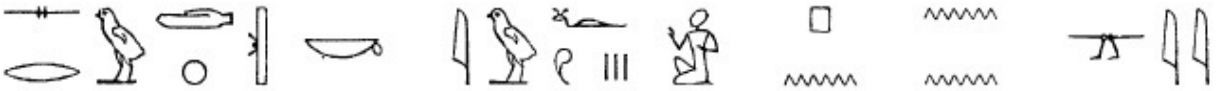
Rā-men-χeper em neter χert ṯeṭ - f ȧneṫ en ḥrȧ - k

Rā-men-kheper in the underworld. He saith: Homage to thee,



ȧtef - ȧ Ȧusȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,



seruṭ - k ȧuf - ȧ pen ȧn sebi

make thou to germinate my flesh this. Not let pass away



χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ tef-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,



mȧti - ȧ pu ati sebi - f māȧ ȧrek

a type to me in that without decay is he. Come, therefore,



seχem *nefu - ȧ* *erek* *neb* *nefu* *θen*

provide breath for me then, O lord of breath; {O [thou who art] greater}



er *mȧta-f* *ṭeṭṭeṭ* *erek* *nub - kuȧ*

than those like unto him. Stablish [me] therefore, [and] mould me



em *neb* *qerest* *ṭā - k* *ha - ȧ* *er*

like the Lord of the tomb. Grant thou that I may walk for



neḥeḥ *mȧ* *ennu* *ȧri - nek* *ḥenā*

ever and ever according to that which thou didst do unto



tef - k *Tem* *ȧn* *sebi* *χat - f* *pa*

thy father Temu; not did pass away his body [for] he it is



pu *ati* *sek - f* *ȧn* *ȧri - ȧ* *mesṭeṭet - k*

who is without diminution. Not have I done {what is hateful to thee,}



ḥaui *meru - ȧ* *ka - k* *ȧn* *uȧn - f-*

nay verily I have loved thyself; not may he reject



uȧ *seśeṭ - kuȧ* *em-χet-k* *tem - ȧ*

me. Perfect me after thy likeness, and let not be to me



ḥuau *mȧ* *ennu* *ȧri* - *k* *er* *neter* *neb*

corruption like that which thou doest to god every and



netert *nebt* *ȧn* *erṭā* - *kuȧ* *en* *semamu*

goddess every. Do not give me over to slaughterer



pui *ȧmi* *ḳebau* *semam* *ḥāu*

that who is in the torture chamber (?), making dead the members,



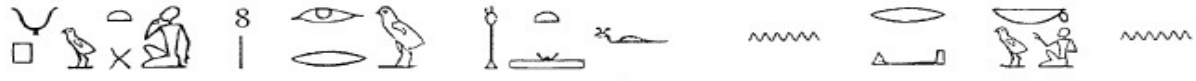
seχenen *ȧmen* *χeba* *em* *χaṭ*

making [them] helpless, hidden, inflicting harm on bodies



āšṭ *ānχ* *em* *semam* *ānχeṭ* *ȧri*

many. Life [ariseth] from slaughter, the life which performeth



ȧput *ȧru* *utut-f* *ȧn* *erṭā* - *kuȧ* *en*

[his] message and doeth his command. Do not give me over to



ṯebā - *f* *ȧn* *seχem* - *k* *ȧm* - *ȧ* *ȧu-ȧ* *em*

his fingers. Do not gain the mastery over me. I am under



utu - *k* *neb* *neteru* *ȧneṯ* *ḥrȧ* - *k* *ȧtef* - *ȧ*

thy command, O lord of the gods. Homage to thee, O my father



Ausar unen ḥāu - k an ḥua - k an

Osiris! Exist thy members. Not didst thou decay. Not didst become



fet - k an fa - k an sensent-

thou worms. Not didst thou rot away. Not didst thou suffer



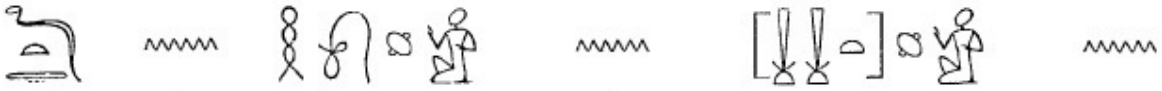
k an ȧmmek - k an χeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into



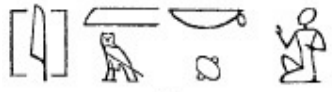
fentu nuk χeperȧ unen ḥāu - ȧ er

worms. I am Khepera, shall exist my members for



ṯetta an ḥua - ȧ an sensent - ȧ an

ever. Not shall I decay, not shall I suffer corruption, not shall I



ȧmmek - ȧ

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

I.



ȧri - nek ḥemt ȧaťāṭȧu ȧri - set-

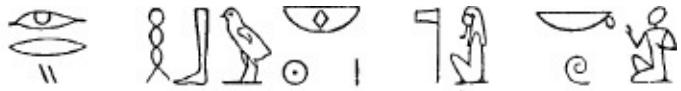
Make to thyself a wife being young, [and] she will make
(*I. e.*, marry)



nek sa - k

for thee thy son.

II.



ȧri ḥebu neter - ku

Perform the festival of thy God,



nemamu trȧ - tuf

renew [it in] its season.

III.



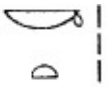
pa

The



ennu iu tulu uχaχ seśepu

time [once] past one seeketh to grasp



ket

IV.

others [in vain].



a *aru* *su* *pa* *neter* *er*

Whosoever doeth it the God [is] for



seāāauà *ren* - *f* **V.** *àm* - *k*

magnifying his name. Not do thou



śemt *āq* *er* *tetau* *temu* *ren* - *k*

go to enter among the many that may not thy name



χenś **VI.** *àm* - *k* *uśebut* *en* *ḥer*

stink. Do not thou make answer to a master



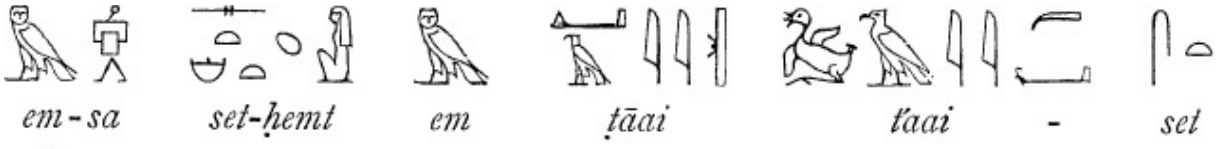
qenṭet *à* *ťeṭ* *pa* *neťem* *àu-f* *ťeṭ*

angry. O speak that which is soft while he is uttering



pa *ṭeḥaàu* **VII.** *àm* - *k* *śemu*

that which is of wrath. Do not thou follow



em-sa *set-ḥemt* *em* *ṭāai* *ťaai* - *set*

after a woman, do not allow to seize her



ḥāti - *k*

VIII.

ȧmmā *su* *en* *pa* *neter*

thy heart. Give thyself to the God,



sauu - *k* *su* *em* *ment* *en* *pa* *neter*

keep thyself daily for the God,



ȧu *ṭuauu* *mȧ* *qeṭi* *pa* *haru*

being to-morrow like as this day.



ȧ *maat* - *k* *petrȧ* *pa* *ȧru* *pa*

O let thine eye consider the work of the



neter *ȧu-f* *ḥetau* - *f* *pa* *ḥetau* - *tu*

God. He despises whosoever {sheweth contempt [for Him].}

IX.



χennu *en* *neteru* *betu* - *tuf* *pu* *seḥebu*

The sanctuary of God abhorred by it are festal cries.



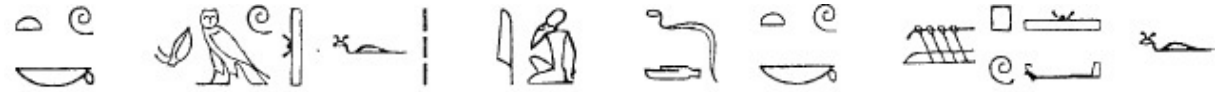
senemeḥu - nek em ȧb mert ȧu

Make thou supplication with a heart loving, being



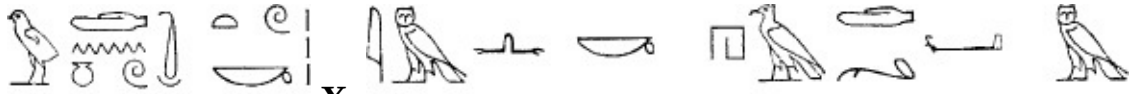
meṭet - f nebt ȧmennu ȧri-f χeru-

its petitions all in secret, and he will perform thy



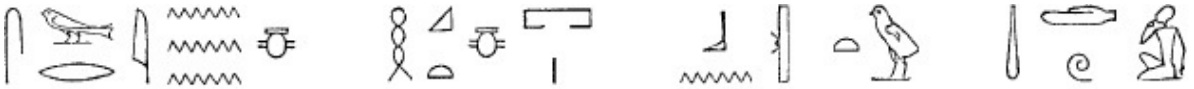
tuk setemu - f ȧ ťeṭ - tuk seśepu - f

affairs, he will hear that which thou sayest, he will receive



uṭennu - tuk **X.** *ȧm - k haṭ em*

thy offerings. Do not thou put thyself into



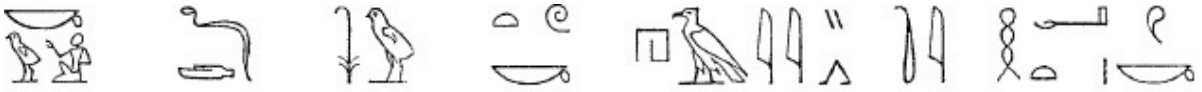
seurȧ ḥeqt ben - tu meṭu

the house of drinking beer. An evil thing are the words



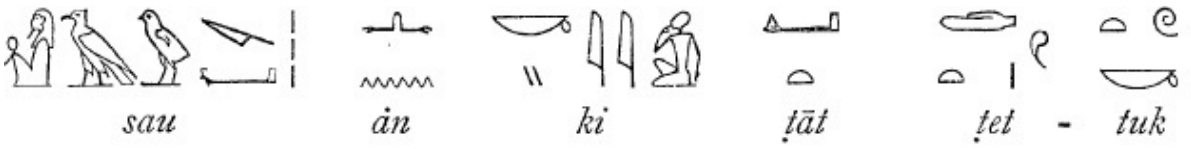
semȧi sen per em re-k ȧn reχ-

reported second-hand coming forth from thy mouth, not knowing



ku ťeṭ su tuk hai - θȧ ḥāt - k

thou have been said they by thee. Having fallen thy members



sau *ȧn* *ki* *ṭāt* *ṭet* - *ṭuk*

are broken, not another giveth the hand to thee.



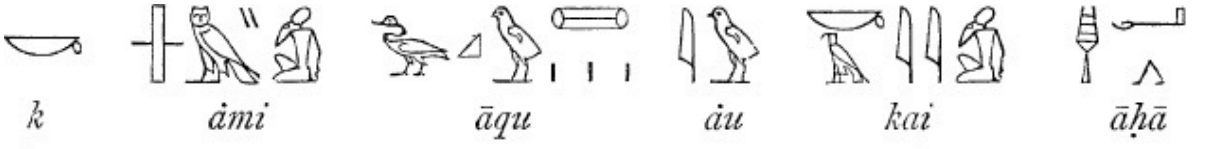
nai - *k* *ȧri* *seurȧ* *set* *āḥā*

Thy companions [in] drink they stand up



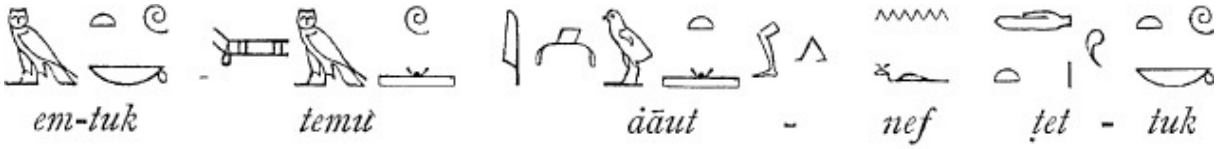
ťeṭu *ḥerȧu* *pai* *seurȧ* **XI.** *ȧm-*

saying, "Away with this drunkard". Do not



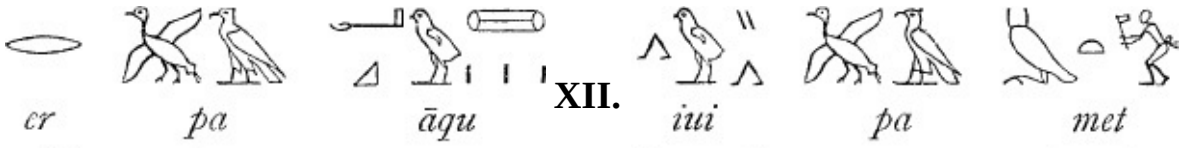
k *ȧmi* *āqu* *ȧu* *kai* *āḥā*

thou eat bread being another standing,



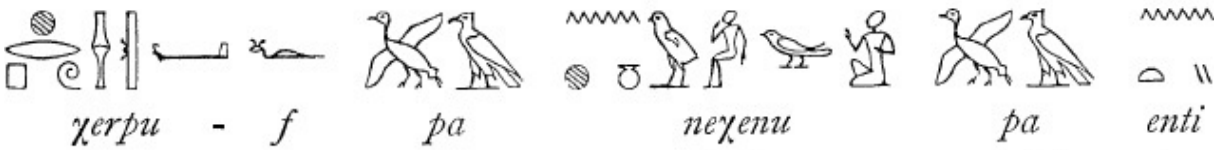
em-ṭuk *ṭemu* *ȧāut* - *nef* *ṭet* - *ṭuk*

thou not stretching out to him thy hand



cr *pa* *āqu* **XII.** *iui* *pa* *met*

with the bread. Cometh death



χerpu - *f* *pa* *neχenu* *pa* *enti*

it seizeth the babe which is



em *qenâu* *mut-f* *mâ* *pa* *enti*

on the breast of his mother as well as him that



âri - f *âatu* **XIII.**

hath become an old man.



iu *erek* *paik*

[When] cometh to thee thy



âput *er* *âťai - k* *qemu-*

messenger [of death] to carry thee off, be thou found



tuf *ḳer - tu* **XIV.** *ṭāu - â - nek* *mut - k*

by him ready. I gave to thee thy mother,



faâu *su* *mâ* *faâu* *su* *ṭātu*

and she bore thee as she bore thee. She placed



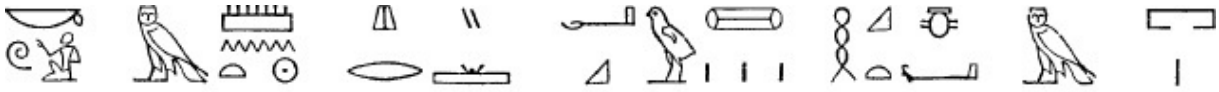
su *er* *āt* *sebai* *em - χet* *sebait-*

thee at the house of instruction for the sake of thy instruction



ṭuk er ānuu ȧu - set men-ṭu er ḥer-

in books, was she constant for



ku em-ment χeri āqu ḥeqt em per-

thee daily having cakes and beer from her



set ṭuk menḥet ȧri - k nek ḥemt

house. Thou hast grown up, thou hast married for thyself a wife,



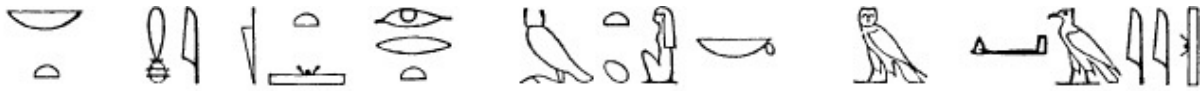
ḳert - ṭu em per - k ȧmmā maatui-ṭuk en

thou art master in thy house, prithee cast thy two eyes on



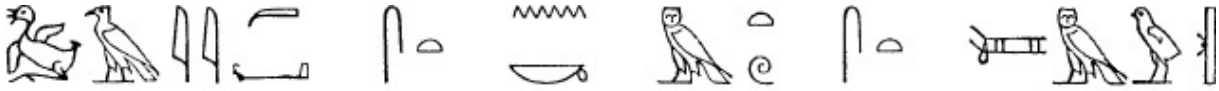
pa mes - ṭu - nek pa seśeṭu - k

her who gave birth to thee, and who provided thee with



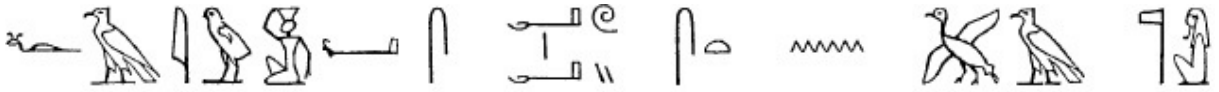
nebt mȧ qet ȧrit mut - k em ṭāi

all things, as did thy mother [for thee]. Do not cause



ṯai - set - nek em-ṭu set temu

to chide her thee, that she may not



faàu - s āāui - set en pa neter

lift up her two hands to the God,



em - tuf setemu sebeḫu - set

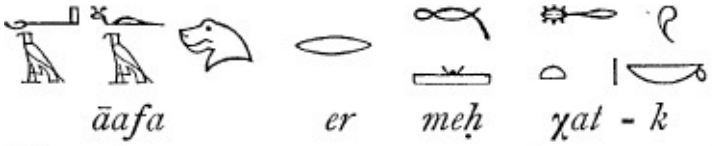
and he hear her petition [and punish thee].

XV.



em àri

Do not make



āafa er meḫ χat - k

{thyself a greedy beast} to fill thy stomach.

XVI.



uṭennu

In making offerings



neter-ku sau - tu er na betau-

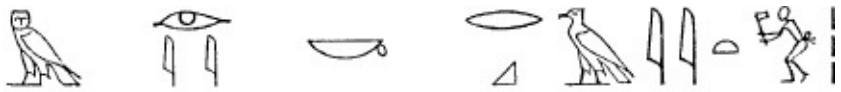
to thy god guard thyself from the things [which] are abominated

XVII.



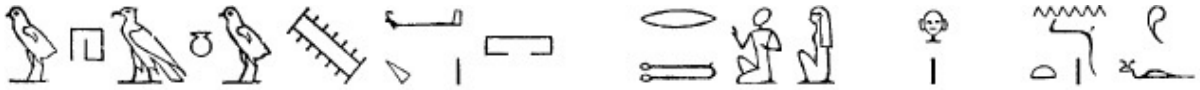
tuf

by him.



em *ȧri* - *k* *reqait*

Not do thou make railing accusations,



uhanu *reθ* *ḥer* *nes-f*

the means of ruin of a man are on his tongue.



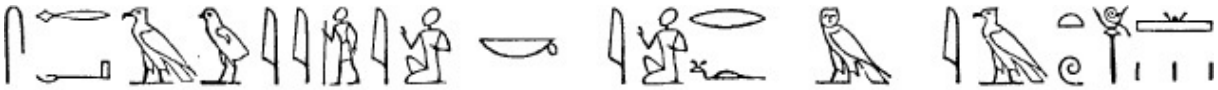
ȧm - *k* *ḥems* *ȧu* *ki* *āḥā* *ȧu-f*

Do not thou sit being another standing, he being



ȧatu *ȧrek* *em* *re* *pu* *ȧu* - *f*

older than thou, even if it be that



seāāauiȧ - *k* *ȧref* *em* *ȧaut-*

thou art greater than he in his position.



tuf

XVIII. 

uχaχ - *nek* *ḳer*

Follow thou after silence.

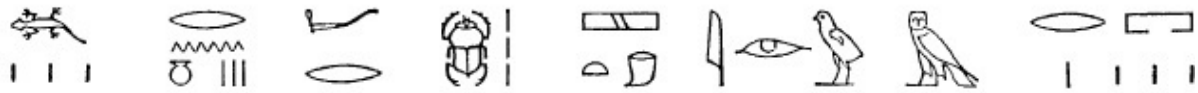
HYMN TO OSIRIS.

[XVIIIth dynasty.]



ȧneť ḥrȧ - k Ȧusȧr neb ḥeḥ suten neteru

Homage to thee, Osiris, lord of eternity, king of the gods,



āšt rennu ťeser χeperu śeta ȧru em erperu

of many names, holy of form, hidden of attribute in the temples,



śepses ka pu χent Ṭeṭṭeṭ ur χert

the sacred of *ka* is he, dwelling in Tattu, {the mighty one} (*i. e.*, Mendes) contained



em Seχem neb hennu em Ȧti

in the shrine Sekhem, the lord of praises in the nome of Ati,



χent ťef em Ȧnnu neb seχau em

at the head {of what is produced} in Annu, the lord {of whom mention is made} in



Maāti ba śeta neb Qerert ťeser em

Maāti, the soul hidden, the lord of Qerert, the holy one in



Áneb ḥeṭ *ba* *Rā* *ṭet - f* *ṭesef* *ḥetep* *em*

{[the city of the] White Wall,} the soul of Rā, his body his very own, resting in



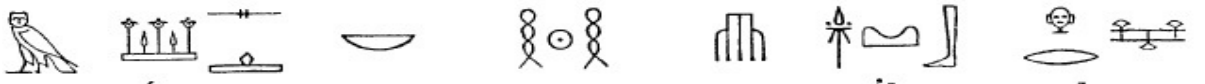
Ḥenen-su *menχ* *hennu* *em* *nārt* *χeper* *seθet*

Ḥenen-su, beneficent one, praised in Nārt, making to ascend



ba - f *neb* *ḥet-āa* *em* *χemennu* *āa* *nerȧu*

his soul, the lord {of the Great Temple} in Khemennu, {the mighty one} of terror
{(*i. e.*, Hermopolis)}



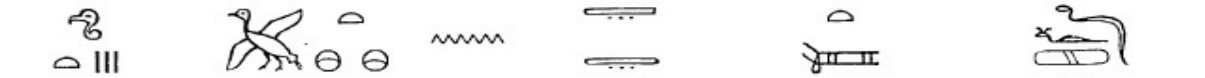
em *Śas-ḥetep* *neb* *ḥeḥ* *χent* *Ȧbṭu* *ḥer*

in Shas-ḥetep, the lord of eternity, the dweller in Abtu. The path of
(*i. e.*, Abydos)



ȧuset - f *em* *Ta-ṭesert* *ṭeṭṭeṭ* *ren* *em* *re* *en*

his seat is in Ta-tchesert, stablished of name in the mouth of



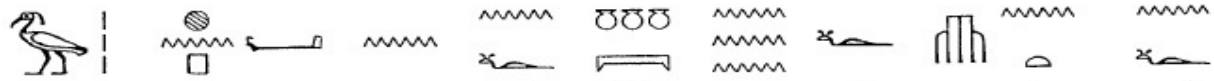
reθ *paut* *en* *taui* *tem* *ṭef*

mankind, {the matter (*or* substance)} of the two lands, the god Tmu [who] feedeth



kau *χent* *paut* *neteru* *χu* *menχ* *emmā*

ka's {in the presence of the} companies of the gods, a *khu* beneficent among



χu *χenp* *en* *nef* *Nu* *mu - f* *χent - nef*

khu's. Draweth from him Nu his waters, he bringeth forth



meḥt *meses* *nef* *er* *fenṭ-f* *er* *ḥetepu*

wind at eventide and air from his nostrils to the satisfaction



ȧb - f *reṭet* *en* *ȧb - f* *meses - nef*

of his heart; reneweth [its] youth his heart, he giveth birth to



χut *ṯef* *sem - nef* *ḥert* *sbau*

the splendour of . . . . . Obey him the heights of heaven {[and] the stars.}



seun - nef *sbau* *āāiu* *neb* *hennu*

He maketh to be opened to him the gates mighty, the lord of praises



em *pet* *rest* *ṭuauu* *em* *pet* *meḥtet* *ȧu*

in heaven southern, the one adored in heaven northern.



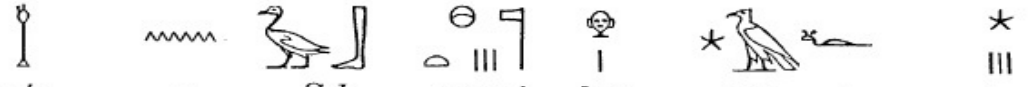
χemu - seku *χer* *ȧuset* *ḥrȧ - f* *ȧuset - f*

{The stars which} never set [are] under the place of his face, his seats



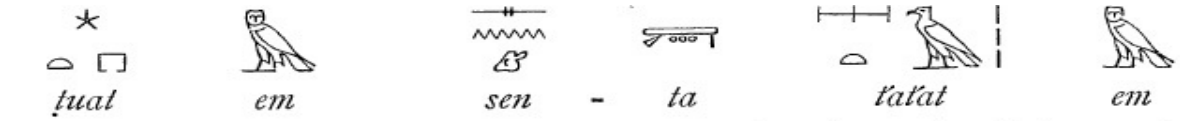
pu *ȧu* *χemu urṭu* *per - nef* *ḥetep* *em*

are those which never rest. Come to him offerings at



utu *en* *Seb* *pautti* *ḥer* *ṭua - f* *sbau*

the command of Seb. {The divine companies are} for praising him, the stars



ṭuat *em* *sen* - *ta* *ťaťat* *em*

of the *ṭuat* are [making] adoration [to him], the ends of the earth



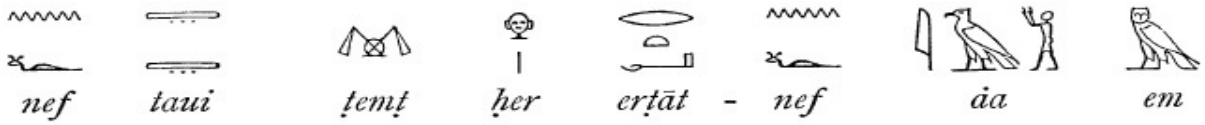
kesu *ťera* *em* *θebḥu* *maa-*

pay homage and the limits of heaven {make prayers [to him when]} they



sen *su* *nai* *ȧm* *śepsiu* *ḥer* *ner-*

see him. Those who are among the holy ones arē for fearing



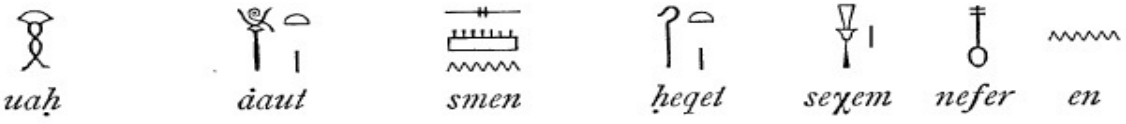
nef *taui* *ṭemṭ* *ḥer* *erṭāt* - *nef* *ȧa* *em*

him, the world whole [is] for giving to him praise when



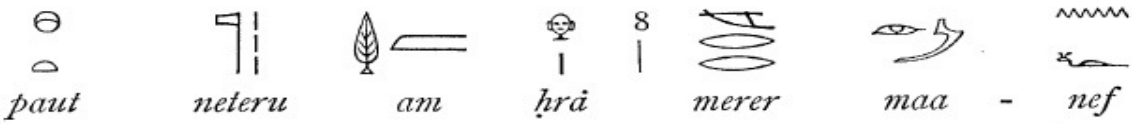
χesefu *ḥen-f* *sāḥ* *χu* *χent* *sāḥu*

meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,



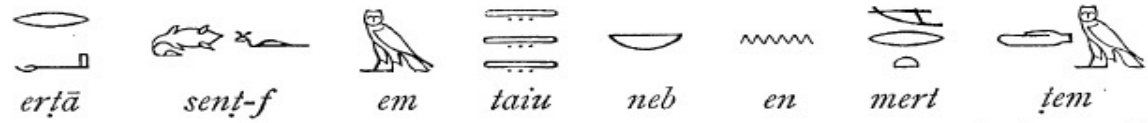
uaḥ *ȧaut* *smen* *ḥeqet* *seχem* *nefer* *en*

and endowed {with divine office,} stablished of dominion. Form beautiful of



paut *neteru* *am* *ḥrȧ* *merer* *maa* - *nef*

the company {of the gods,} gracious of face, beloved by him that seeth him,



erṭā *senṭ-f* *em* *taiu* *neb* *en* *mert* *ṭem*

[he] giveth his fear in lands all by {reason of [his] love,} they all



ka - sen ren - f er ḥāt ṭerp - nef

proclaim his name before [every name], {make offerings} unto him



nebu neb seχau em pet em ta

all peoples, the lord of commemorations in heaven [and] in earth,



āst hi em Uaḳ ȧru - nef

[to him] are {many shouts of gladness} in the Uaḳ festival, make to him



ȧhhi ȧn taiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,

(*i. e.*, unanimously)



ṭep en sennu - f seru en paut neteru

the first of his brethren, the prince of the company {of the gods,}



smen maāt χet taui erṭā sa ḥer

stablisher of right and truth in the world, placing [his] son upon



nest - f āa en ȧt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}



Nut āa peḥpeḥ seχer - f Sebȧ āḥā

Nut, the great of courage, he overthroweth the Fiend, he riseth and



sma - f *χeft - f* *erṭā* *senṭ - f* *em* *χeru - f*

slaughtereth his enemy, he placeth his fear in his adversary,



ȧn *ṭeru* . . . . . *men* *ȧb* *reṭ-*

[he] carrieth off the boundaries . . . . . ., [he is] fixed of heart, his legs



f *seθet* (?) *āuāu* *Seb* *sutenit* *taui*

are raised up ; [he is] the heir of Seb {and of the kingdom} of the world.



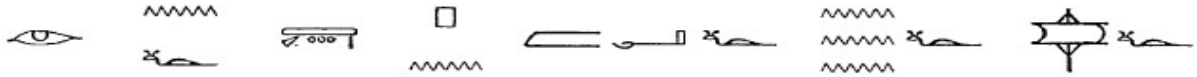
maa - f *χu - f* *seutu - nef* *nef* *sem*

He hath seen his powers, he hath given command to him to direct



taiu *en* *em* *ā* *er* *uaḥ* *en* *sep*

the lands by [his] hand as long as the abiding of {times and seasons.}



ȧri - nef *ta* *pen* *em* *ā - f* *mu - f* *nef - f*

He hath made earth this with his hand, its waters, its air,



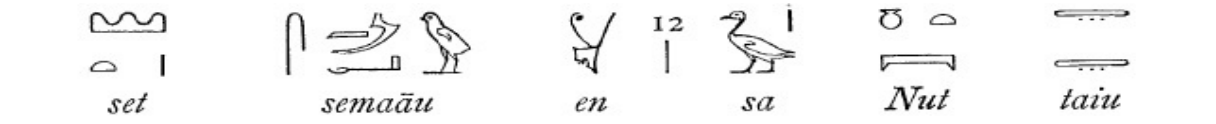
sem - f *menment - f* *nebt* *pait* *nebt*

its vegetation, its cattle all, [its] birds all,



χepanen *nebt* *ṭeṭfet - f* *āut - f*

[its] fishes all, its creeping things [all], its four-footed beasts [all].



set *semaāu* *en* *sa* *Nut* *taiu*

The mountain land belongs by right to the son of Nut, {and the two earths}



heru *ḥer* *seχā* *ḥer* *nest* *ent* *tef* *mȧ* *Rā*

rejoice to crown [him] upon the throne of [his] father like Rā.



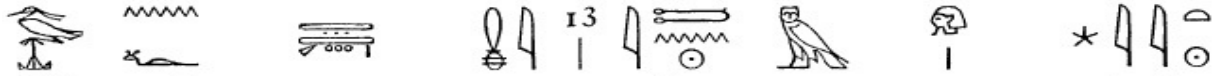
uben - f *em* *χut* *erṭā - f* *seśep* *en* *ḥer*

He riseth on the horizon, he giveth light through



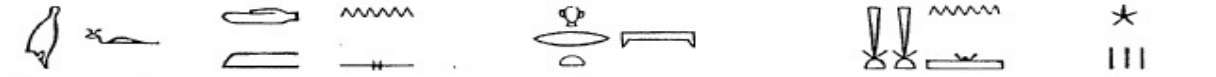
kek *seḥeṫ - nef* *śu* *em* *śuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,



bāḥ - nef *taui* *mȧ* *ȧθen* *em* *ṭep* *ṭuait*

{he floodeth [with light]} the two lands like the disk at the earliest dawn.



ḥeṫ - f *ṭem - nes* *ḥert* *sensen* *sbau*

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,



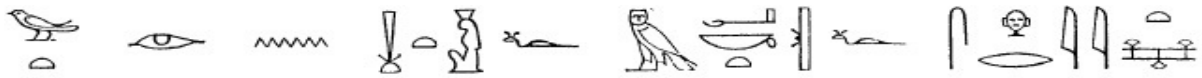
semu *en* *neter* *neb* *menχ* *utu* *meṭu*

the guide of god every. {[He is] gracious} of command and word,



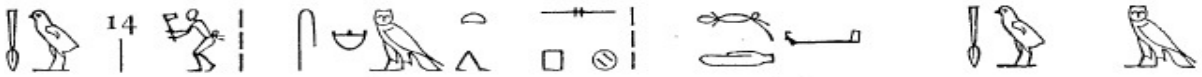
ḥesi *en* *paut* *neteru* *āat* *merer* *paut* *neteru*

the favoured one of {the company of the gods} great, beloved {of the company of the gods}



neṯeset ȧri en sent - f māket - f seḫerit

little. Hath made his sister protection for him, driving away



χeru seḫemet sepu seśeṭ χeru em

[his] enemies, turning back evil hap, pronouncing the word with



χu re - s ȧqert nes ȧn uh en

the strength of her mouth, strong of tongue, not fallible in



meṯu semenχet utu meṯu Ȧuset

speech. Acting beneficently by command and word [is] Isis,



χut neṯet sen - s ḫeḫet su ȧtet

the mighty one, the avenger of her brother. Seeking him without



bekeḳ reret ta pen em ḫai ȧn

rest, going round earth this with cries of grief, not



χen - nes ȧn qemtu - s su ȧrit śut

alighted she not had she found him. Making light

(*i. e.*, until she had found)



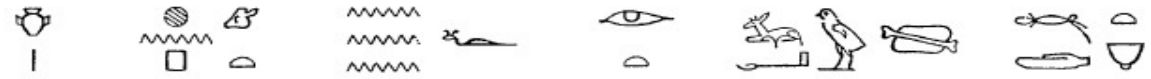
em śut - s χepert nefu em ṭenḥ ȧrit hennu

with her hair, {making to become} air by [her] wings, making cries



menaṯ *sen - s* 16 *seθeset* *enenu* *en* *urṯ-*

doleful [for] her brother. Stirring up the inactivity of the still-



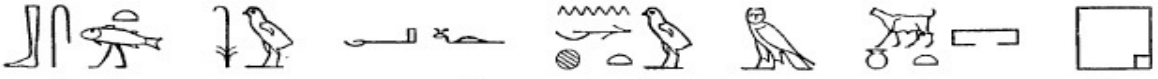
ȧb *χenpet* *mu - f* *ȧrit* *āu* *seśeṭet*

heart, she drew off his essence, she made an heir, she suckled



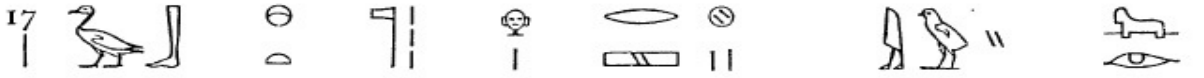
neχen *em* *uāāu* *ȧn* *reχ* *bu - f* *ȧm*

the babe in loneliness, not was known his place there,



beset *su* *ā - f* *neχtu* *em* *χent* *ḥet*

grew he. His hand is mighty within the house



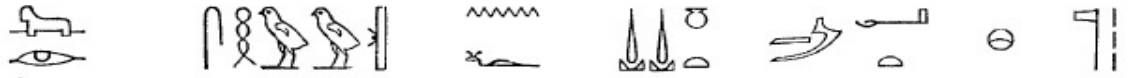
17 *Seb* *paut* *neteru* *ḥer* *reś sep sen* *iui* *Ȧusȧr*

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'



sa *Ḥeru* *men* *ȧb* *maāχeru* *sa* *Ȧuset* *āu*

son Horus, fixed of heart, victorious, the son of Isis, the heir



Ȧusȧr *seḫuu - nef* *ťaťat* *maāt* *paut neteru*

of Osiris. Gather together to him the princes of Maāt, {the company of the gods,}



Neb - er - ťer *ťesef* *nebu* *Maāt* *sami* *ȧm - s*

and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

18 

māk *ḥaiu* *ȧsfet* *seneťemu* *em* *ḥet* *ent*

verily those who repulse iniquity rejoice in the house of



Seb *er* *erṭāt* *ȧaut* *en* *neb* - *s* *suteni*

Seb to award dignity and rank to its lord, the sovereignty



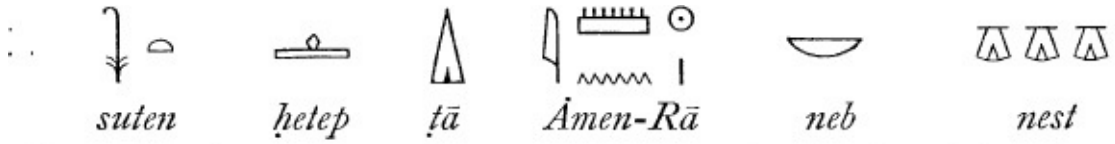
en *maāt-s* *nef*

of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

I.



suten *ḥetep* *ṭā* *Ȧmen-Rā* *neb* *nest*

May a royal oblation give Amen-Rā, the lord of the thrones



taiu *paullt* *en* *sep* *ṭep* *χent* *Ȧptet*

of the world, the matter of time primeval, dweller in the Apts,



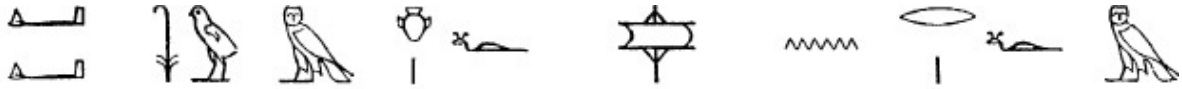
seχem śeps *χeper* *ťesef* *Neb-er-ťer* *em* *ȧuset-f*

form sacred, creator of himself and Neb-er-tcher in seat his



nebt *ṭā - f* *ānχ* *en* *mer - nef* *ȧaut* *en*

every. May he give life to him that loveth him, and old age to him



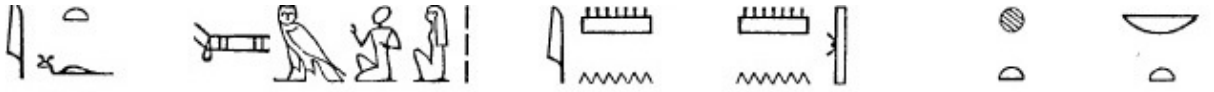
ṭāṭā *su* *em* *ȧb - f* *nef* *en* *re - f* *em*

that hath set him in his heart, and the breath of his mouth in



ḥesut - f *ȧn* *feχ - nef* *χer* *ťetta* *maa - f* *neter*

his favoured one, not may he decay for ever. May he see the god,



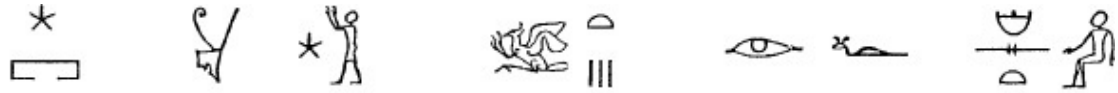
ȧlef *tememu* *Ȧmen* *men* *χet* *nebt*

father of mankind Amen, the stablisher of thing every.



uś - f *ta* *ḥeť* *āāui - f* *āb* *er*

May he eat bread white, may his two hands be pure in



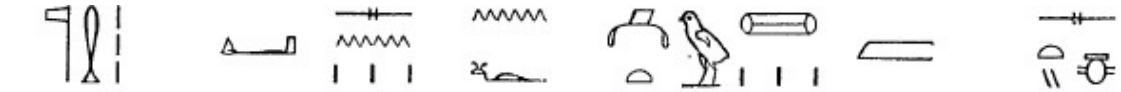
ṭuat *en* *ṭua* *reχit* *ȧri - f* *ḥemset*

the underworld in adoring celestial beings, may he make his seat



em *āāiut* *χenemes - f* *ābu*

in the hall of columns, may he be associated with the priests and



neter ḥenu *ṭā - sen* *nef* *āut* *em* *sti*

prophets, may they give to him food offerings with drink offerings,



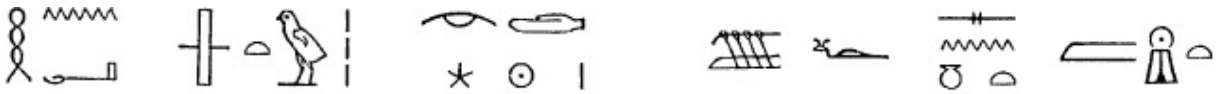
re *mest* *er* *trȧ* *en* *χaiu*

and bread and cakes for the season of the night.



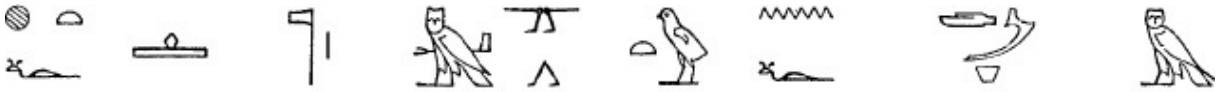
ȧm - f *śens* *en* *un - ḥrȧ* *bābā - f*

May he eat the bread of the "Opening of the Face", may he converse



ḥenā *ȧmtu* *ȧbeṭ* *seśep - f* *sent* *em ment*

with those who are in [their] month. May he receive cakes daily



χeft *ḥetep* *neter* *māś - tu - nef* *ṭema* *em*

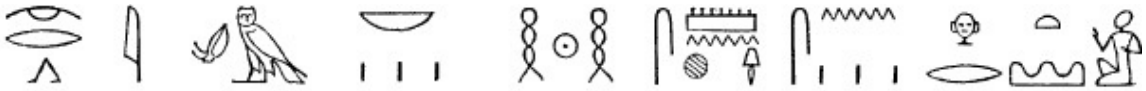
when setteth the god, may be brought to him a vessel of drink at



uben *ṭep* *χet em iut* *em - baḥ*

sunrise, and the choicest {of the things of / those that come} into the presence.

II.



sper - ȧ *setem* *nebu* *ḥeḥ* *semenχ - sen* *ḥert - ȧ*

I have come to hear the lords of eternity, may build they my tomb



āq - ȧ *per-ȧ* *em maāχeru* *śes - ȧ* *neb*

{[wherein] / I may come} and may I go out in triumph. May I follow the lord



Ta-ṫeser *ṭeḳ - ȧ* *χat - ȧ* *em* *nut* *ent* *ḥeḥ*

of Tatchsert, may I come to my body in the town of eternity



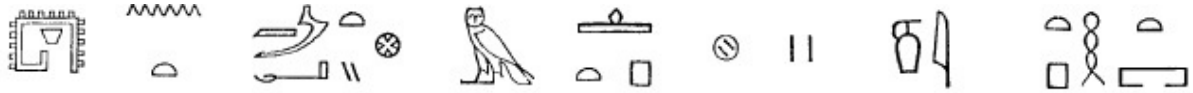
ḥenā *āb* *ṭuat* *seśep - ȧ* *ḥetepet* *em*

with the opener of the underworld, may I receive offerings in



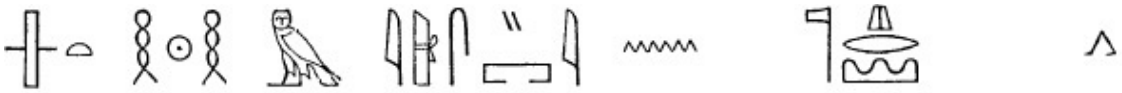
neter-χer *ḥer* *ṭebu* *en* *Un-nefer* *ṯa - ȧ*

the underworld with the flowers of Un-nefer, may I pass through



useχt *ent* *Maāti* *em* *ḥetep* *sep sen* *χnem-ȧ* *tepḥet*

the hall of two-fold Maāt in peace; twice. May I attain {to the shrine}



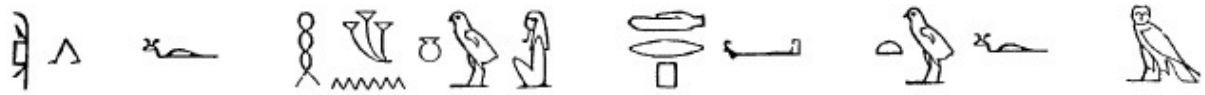
ȧmt *ḥeḥ* *em* *ȧsi - ȧ* *en* *Neter-χer* *āq*

in eternity in my tomb of the underworld, may I go in



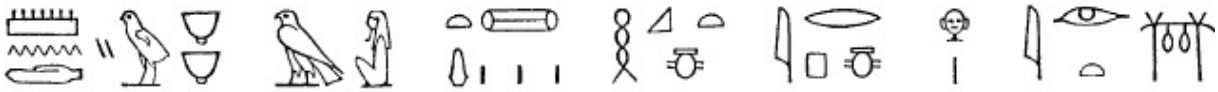
per *emm* *tera* *per* *sāḥ*

{and come out} among [my] ancestors, may come forth [my] glorified body,



śes - f *Ḥennu* *ṭerp - tuf* *em*

may it follow Hennu, may be offered to it from



menṭiu *Ḥeru* *ta* *ḥeqt* *ȧrp* *ḥer* *ȧrt*

the breasts of Horus cakes, ale, wine and milk



em *ment* *ent* *hru* *neb*

daily day every.

III. 

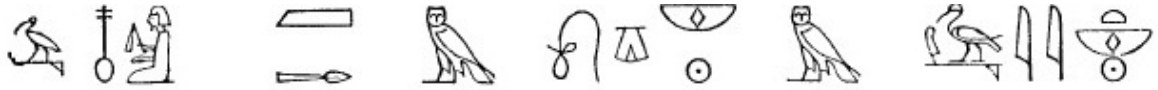
ȧ *neteru* *ȧmu* *Neter-χert* *ḥemsiu* *er ḳes* *Neb-er-*

Hail gods in the underworld, who sit near Neb-er-



ťer *setemiu* *ṭepet - re - f* *seχa - θen* *ān*

tcher, who hear his orders, remember ye the scribe



Teḥuti-nefer *maāχeru* *em* *Uaḳ* *em* *Teḥutit*

Thoth-nefer, triumphant at the Uaḳ festival, at the Thoth festival,



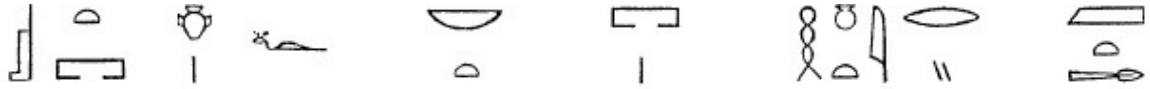
em *ḥeb* *neb* *en* *pet* *en* *ta* *er* *neḥeḥ*

at festival every of heaven [and] of earth for ever



ḥenā *ťetta* *sent - f* *mert - f* *merert - f* *ent*

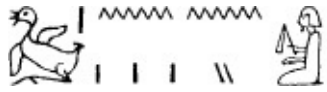
and ever, [and] his sister, his darling, who loved him, of



ȧuset *ȧb - f* *nebt* *per* *Ḥent-ȧri* *maāχeru*

the seat of his heart, the lady of the house, Ḥent-ȧri, triumphant.

FROM THE STELE OF TEHANNI



,, A SCRIBE.

[XVIIIth dynasty.]

I.



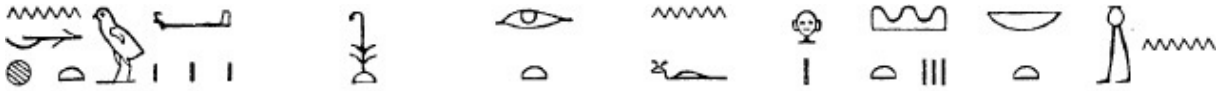
ȧu *śes* - *nȧ* *neter* *nefer* *ḥeq* *maāt*

I have followed the god beautiful, the prince of right and truth,



suten net *Men-χeper-Rā* *ȧu* *maa* - *nȧ*

{king of the North and South,} Men-kheper-Rā (*i. e.*, Thothmes III.) I have seen



neχtu *suten* *ȧrit* - *nef* *ḥer* *setu* *nebt* *ȧn-*

the victories {of the King [which]} he wrought over lands all. He



nef *uru* *nu* *Ṯahi* *em* *seq[er]ȧ* *ānχ*

brought the nobles of Tchahi as captives alive



er *Ta - merȧ* *ḥaq* - *nef* *ṭemȧu* - *sen*

to Egypt, he captured cities their



nebu *śāṭ* - *nef* *mennu* - *sen* *ȧn* *set* *āḥā*

all, he cut down their trees, not a country {rose in rebellion}



em *hu* - *f* *nuk* *smen* *pa* *neχtu*

during his time, I made permanent the victories



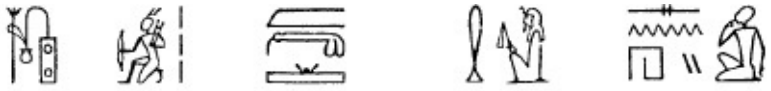
ȧrit - *nef* *ḥer* *set* *nebt* *ȧru* *em* *ān*

[which] he wrought over country every, making [them] into writing



mȧ *ȧrit*

as [they] were made.

II. 

ān *menfitu* *embaḥ* *ḥen* *senehi*

{Inscribed the soldiers} before [his] Majesty, enlisted



ťamu *en* *neferu* *erṭāt* *reχ* *sa* *neb*

the recruits of the young troops, made to know person every



ȧrt - *f* *em* *menfitu* *er* *ťer* - *f* *ȧn*

what belonged to him among the company all of it, the



suten *ān* *maā* *meri* - *f* *ān* *menfitu* *Tanni*

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



maāχeru

triumphant.

III. 

ȧu *śes-nȧ* *neter* *nefer* *neb* *taui*

I followed the god beautiful, the lord of the two lands,



Men-χeper-Rā *ṭā* *ānχ* *Rā* *mȧ* *ťetta* *ān* - *nȧ* *menfitu* *āśt*

Men-kheper-Rā, giver of life, sun-like { for ever, } I enlisted soldiers many.
(*i. e.*, Thothmes III.)

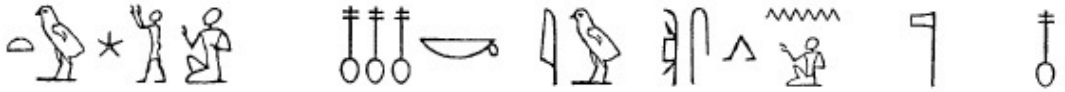
FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]



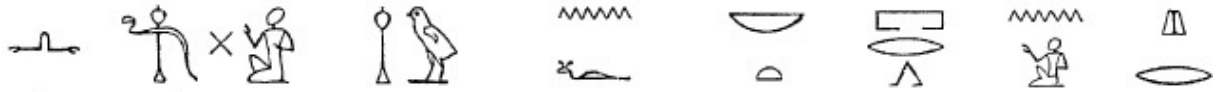
i - nȧ *χer - k* *Un-neferu* *maa - ȧ*

I have come to you, Un-neferu, that I may see



tuau - ȧ *neferu-k* *ȧu* *śes - nȧ* *neter* *nefer*

and that I may adore thy beauties. I have followed the god beautiful,



ȧn *ḥeť - ȧ* *utu - nef* *nebt* *per - nȧ* *χer*

not {have I done / contrary} to what he commanded all. I have come forth with



ḥesut *en* *ḥesi - f* *ȧn* *ḥesi*

the favoured ones of his praise, not is praised



χebṯ - nef *nuk* *bak* *χu* *en* *neb - f*

the doer of evil by him. I am a servant noble of his lord,



meḥ - ȧb *en* *ȧmi* *ḥet-ā* *neχen - ȧ* *er*

filling the heart of him that is in the palace. {I passed my / childhood} in



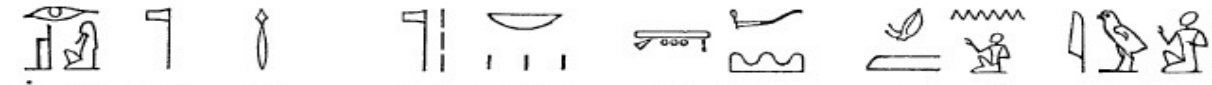
bu *χer* *ḥen-f* *ȧri* *ťeṭet* *en* *neb - f*

the place where was his Majesty, doing {the things spoken} by his lord.



Ȧusȧr *ān* *ḥesb* *menmenu* *Seś* *ťeṭ - f* *ȧ*

Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail



Ȧusȧr *neter* *āa* *neteru nebu* *Ta-ťeser* *setem-nȧ* *ȧu-ȧ*

Osiris god great, and gods all of Ta-tchesert, hear me, for I am



ḥer *āś - nek* *rer* *ȧb - k* *en* *seśa - nek*

crying to thee. Let return thy heart to {that which thou hast ordained,}



ȧn *neter* *seχemet* *ȧri - nef* *ḥer - entet*

for not doth God forget what he hath made, in order that



nefu - k *en* *ānχ* *āq* *er* *χat - ȧ* *meḥit - k*

thy breath of life may enter into my body, {and thy north wind}



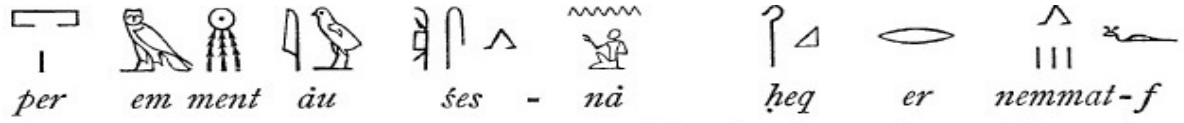
neťemet *er* *fenṭ - ȧ* *mākuȧ* *em* *maā* *χeru*

sweet into my nostrils. Verily I am true of voice,



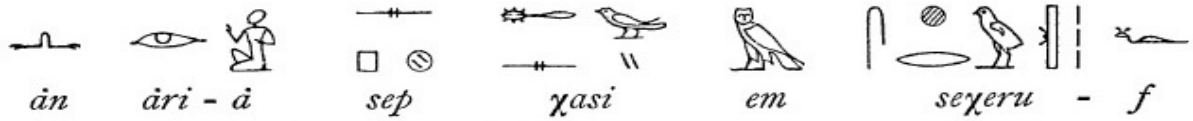
nefer *en* *χert* *ȧb* *ḥesut - ȧ* *em* *suten*

good of disposition of heart, my praises were in the royal



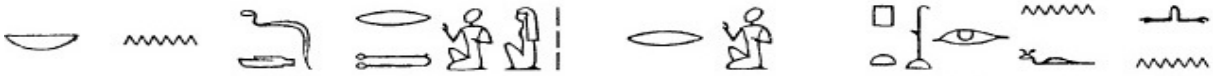
per em ment ȧu śes - nȧ ḥeq er nemmat-f

house daily. I have followed [my] prince in his goings,



ȧn ȧri - ȧ sep χasi em seχeru - f

not have I caused a case of failure in his plans



neb ȧn ťeṭ reθ er - ȧ petrȧ - nef ȧn

all, never said men concerning me, "Behold him". Not



uni - ȧ ȧn beta - ȧ ȧn χeper seχeṭ - ȧ

did I wrong, not did I evil, not caused I injury,



ȧn āqu χer ḥaχ - ȧ ťer mesti - ȧ

not hath entered wickedness into me since my childhood,



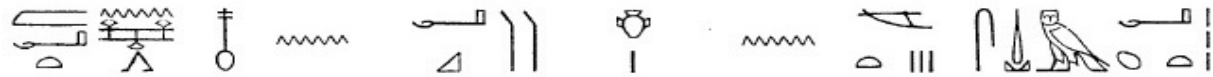
ȧpu ḥer ȧrit maāt en neb taui nuk

but only the doing of {the right and truth} of the lord {of the two lands.} I



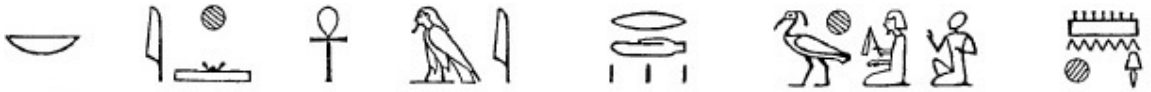
ȧs uaḥ ȧb χer neter i en nȧ ḥer

behold, was constant in heart unto God. I have come over



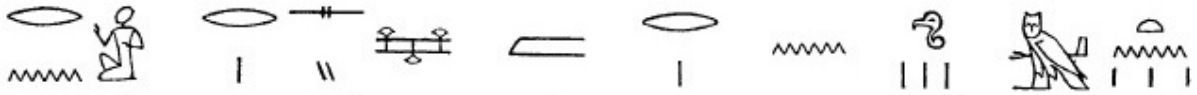
māten nefer en āq ȧb en mert seťamāt

the path fair of straightness of heart, and of the love of virtues (?)
(*i. e.*, justice)



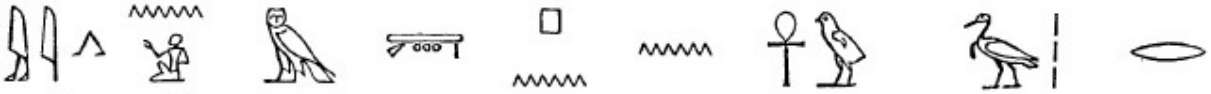
neb *ȧχ* *ānχ* *ba-ȧ* *ruṭ* *χu - ȧ* *menχ*

all. O may live my soul, may grow my *khu,* may flourish



ren - ȧ *resi* *em* *re* *en* *reθ* *mā - ten*

my name entirely in the mouth of men with you.



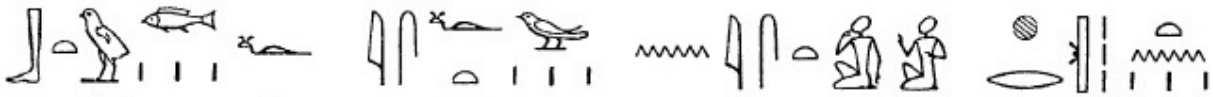
i - nȧ *em* *ta* *pen* *en* *ānχu* *baiu* *er*

I have come into earth this of the living, O ye souls, to



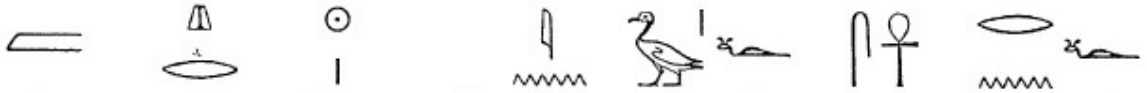
unen *ḥenā - ten* *em* *Ta-ṫeser* *nuk* *uā* *ȧm - ten*

be with you in Ta-tchesert; I am one of you,



betu - f *ȧsfet* *nȧst - ȧ* *χer - ten*

he hath abhorred sin, may I be proclaimed before you



em *χer* *hru* *ȧn* *sa - f* *seānχ* *ren - f*

in the course of day [every]. His son maketh to live his name,



ān *Meḥu*

the scribe Mehu.

FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]



suten ṭā ḥetep Ȧusȧr ḥeq ťetta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord



Ȧbṭu Ȧp-uat qemā Ȧp-uat meḥt Ȧnpu ȧm

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



ut Ptaḥ-Seker neb śeta - θȧ ȧt ṭā - sen

{in the town of embalmment,} Ptaḥ-Seker, lord of the hidden place, may they give



χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,



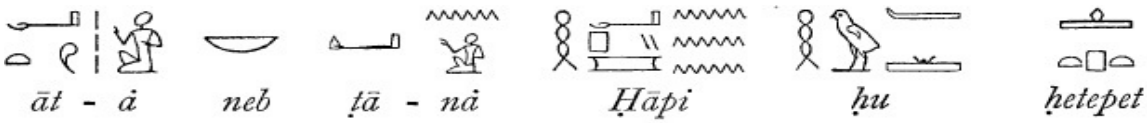
pert āq er ȧsi - ȧ qebḥ - ȧ śuit - f (sic)

{and a coming forth from and} a going in to my tomb. May I refresh my shadow,



surȧ - ȧ mu em mer - ȧ hru neb uať

may I drink water from my pool day every, may flourish



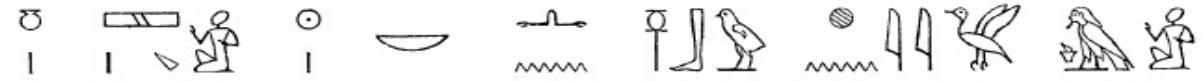
āt - ȧ *neb* *ṭā - nȧ* *Ḥāpi* *ḥu* *ḥetepet*

my limbs all, may give me the Nile food, and offerings,



renpit *er* *trȧ - s* *setuut - ȧ* *ḥer* *maā*

and flowers at its season. May I walk by the side



nu *śe - ȧ* *hru* *neb* *ȧn* *ȧbu* *χeni* *ba - ȧ*

of my lake day every without ceasing. May alight my soul



ḥer *āχamu* *nu* *mennu* *ȧri - nȧ - s*

upon the branches of the trees [which] I have made them,
(*i. e.*, planted)



seqebḥ - ȧ *ḥer* *χeru* *neḥ - ȧ* *ȧm-ȧ* *ṭau*

may I cool myself under my sycamores, may I eat the bread



en *ṭāṭā - sen* *ȧu - nȧ* *re* *er* *meṭ - ȧ*

of their giving, may be to me a mouth that I may speak



ȧm - f *mȧ* *Ḥeru - śesu* *peru - ȧ* *χer* *ṭes*

with it like the Horus followers, may I come forth bearing a vase

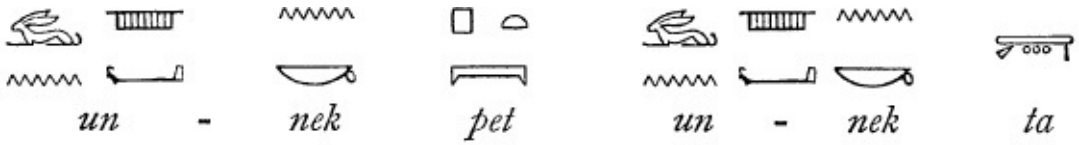


persen *embaḥ* *Un-ḫefer*

and cakes in the presence of Un-nefer.

THE STELE OF ȦMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]



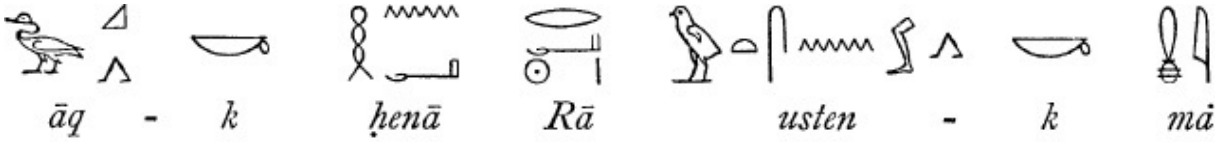
un - nek pet un - nek ta

May be opened to thee heaven, may be opened to thee earth,



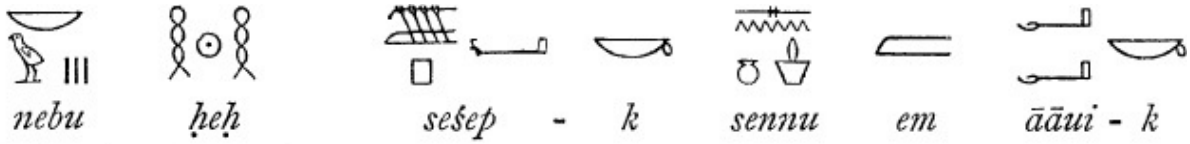
un - nek uat em Neter-χert per - k

may be opened to thee a way in the underworld. {Mayest thou come forth,}



āq - k ḥenā Rā usten - k mȧ

mayest thou go in with Rā, mayest thou walk like



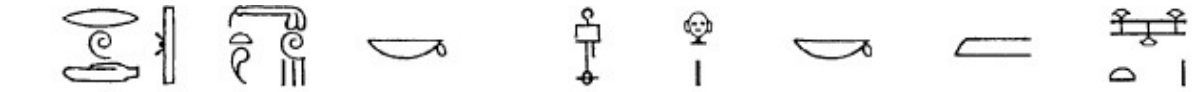
nebu ḥeḥ seśep - k sennu em āāui - k

the lords of eternity, mayest thou receive cakes in thy hands,



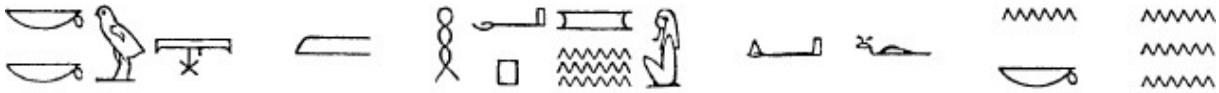
ḥeptet āb ḥer χaut Ḥeru ānχ ba - k

and bread pure upon the altar of Horus. May live thy soul,



ruṭ *metu* - *k* *āb* *ḥrȧ* - *k* *em* *uat*

{may germinate thy sinews and muscles,} may pierce thy face into the way



keku *em* *Ḥāp* *ṭā* - *f* *nek* *mu*

of darkness, Hapi may he give thee water,



Nu *ṭā-f* *nek* *tau* *em* *Ḥet-Ḥeru* *ṭā* - *s* *nek*

Nu may he give thee cakes, Hathor may she give thee



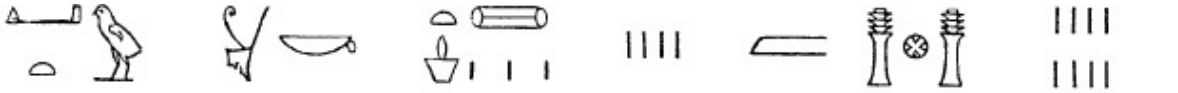
ḥeqt *em* *Ḥetem* *ṭā* - *s* *nek* *ȧrtet* *ȧā* - *k*

beer, Ḥetem may she give thee milk. Mayest thou wash



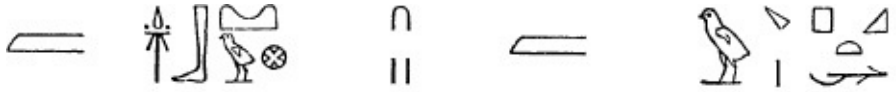
reṭui-k *ḥer* *ȧner* *nu* *ḥeṭ* *ḥer* *nepert* *ent* *mefket*

thy feet upon the block of silver [set] with studs of turquoise.



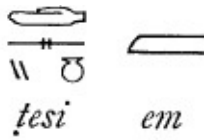
ṭā-tu *nek* *tau* *IV* *em* *Ṭeṭṭeṭ* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}



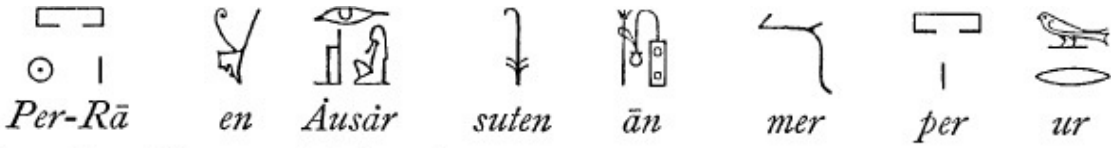
em *Ȧbṭu* *XII* *em* *U-peqet*

in Abydos, {on the 12th [day]} in the district of the Gap,



ṭesi *em*

a vase in



Per-Rā *en* *Ȧusȧr* *suten* *ān* *mer* *per* *ur*

the Temple of Rā to Osiris, the royal scribe, governor {of the House} Great (*i. e.*, Heliopolis)



em *Men-nefer* *Ȧmen-ḥetep* *ȧn* *sa - f* *seānχ* *ren - f*

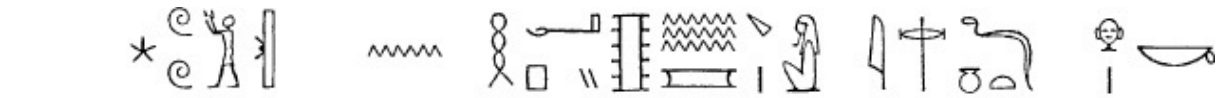
in Memphis, Ȧmen-ḥetep. His son maketh to live his name.

---

[1] *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the nex world.

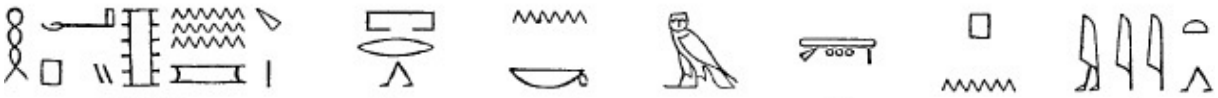
FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]



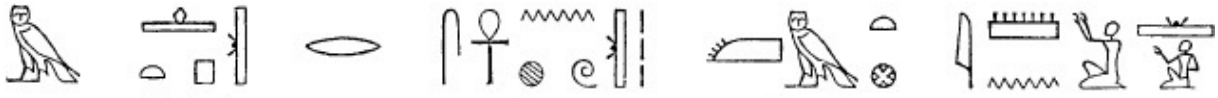
ṯuauu *en* *Ḥāpi* *ȧneťet* *ḥrȧ - k*

A Hymn of praise of Ḥāpi. Homage to thee



Ḥāpi *per - nek* *em* *ta* *pen* *it*

Ḥāpi! Thou comest forth in land this, coming



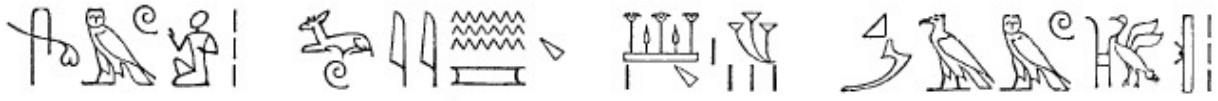
em *ḥetep* *er* *seānχu* *Qemt* *ȧmen*

in peace to make to live Egypt, hidden one,



semu *keku* *em* *ḥru* *ḥes* *nu*

guide of the darkness on the day [when] it is [his] pleasure to



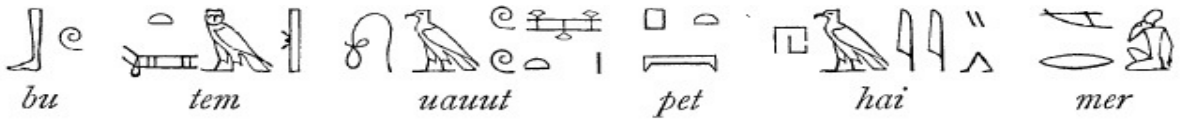
semu *āui* *seχet* *qemamu*

guide it, waterer of the fields which hath created



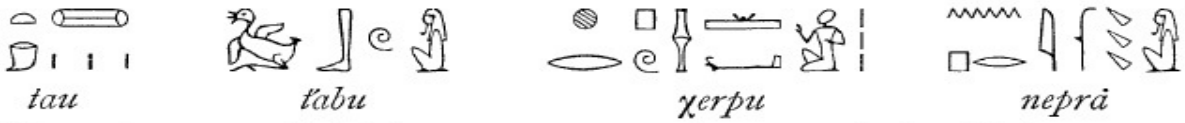
Rā *seānχu* *ȧb* *nebt* *sesurȧ* *set*

Rā, making to live animals all, making to drink the land



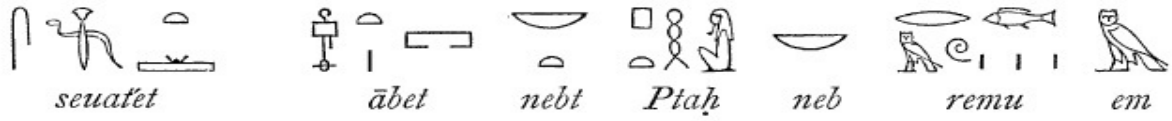
bu tem uauut pet hai mer

without cessation, the way of heaven descending, friend



ṯau ṯabu χerpu neprȧ

of bread and drink, giver of the divine corn,



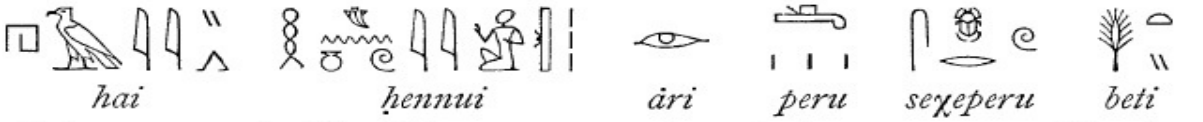
seuaṯet ābet nebt Ptaḥ neb remu em

making to flourish workshop every, O Ptah! O Lord of fish, when



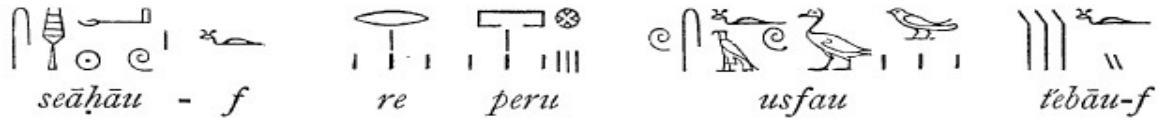
χentiθi qebḥ ȧn apṭu

riseth the inundation not do waterfowl



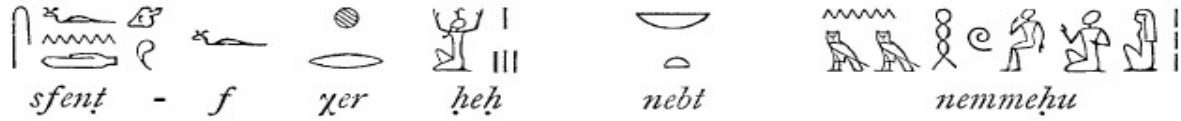
hai ḥennui ȧri peru seχeperu beti

alight upon {the fields sown with seed,} maker of wheat, creator of barley,



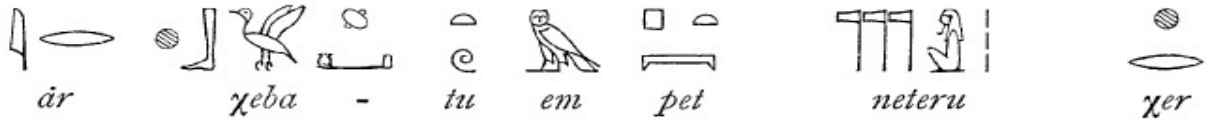
seāḥāu - f re peru usfau ṯebāu-f

he maketh to endure the temples, repose of his fingers



sfenṭ - f χer ḥeḥ nebt nemmeḥu

is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.



ȧr χeba - tu em pet neteru χer

If wert overcome thou in heaven the gods would fall upon



ḥrȧu *aqu* *reṭ* *erṭā* *un* *en*

their faces, and would perish men. [He] causeth {to be opened by means} of



menmen *ta* *ṯer - f* *ȧu* *seru* *śerȧu* *ḥer*

the cattle the whole earth, and princes and peasants



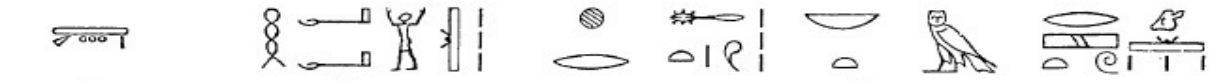
nemmȧta *uśebt - tu* *reṭ* *χeft* *χesef-*

lie down and rest. Make answer to thee mankind when he meeteth



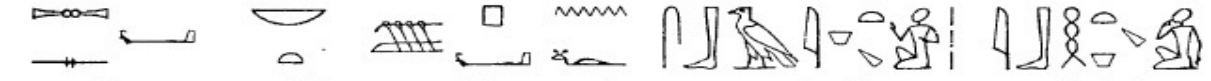
f *ȧu* *qeṭu - f* *χnemu* *uben - f* *χer*

[them]. His form is [that of] Khnemu, [when] he shineth upon



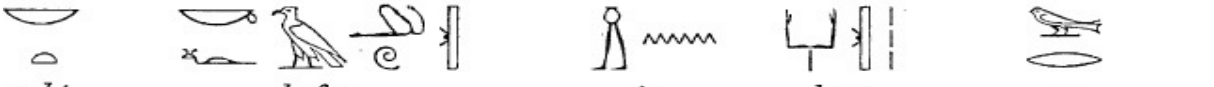
ta *ḥāā* *χer* *χat* *nebt* *em* *reśtu*

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]
(*i. e.*, people)



θes *nebt* *seśep - nef* *sebaȧt* *ȧbeḥet*

mighty man every receiveth food, and tooth



nebt *kefau* *ȧn* *kau* *ur*

every hath power [over food]. {[He is] the bringer} of food, the mighty one



ṯefau *qemamu* *nefer* *nebt* *neb*

of provisions, the creator of good things all, the lord



śefiu *neťem* *setepu* *seḥetepu* *pu*

of meats (?) pleasant and choice, if one maketh offerings it is



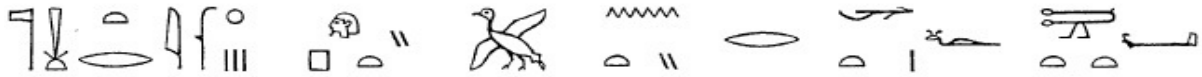
ȧm - f *seχeperu* *stimu* *en* *menmen*

by him. He maketh to grow the herbs for the cattle,



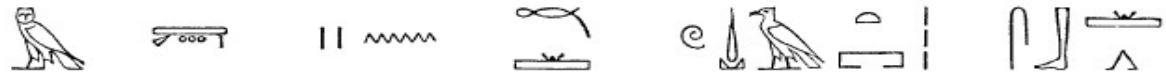
erṭāu *ȧb* *sfenṭ - tu* *en* *neter* *nebt*

[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)



neter sentrȧ *ṭepti* *pa* *enti* *er* *χet - f* *θetet*

Incense the choicest is that which is in his train, he is lord



em *ta* *sen* *meḥ* *uťat* *seb*

of the lands two. [He] filleth storehouses, heaping high



śentut *erṭāu* *ȧb* *aχet* *nemmeḥu*

the granaries, and paying heed to the affairs of the poor and needy.



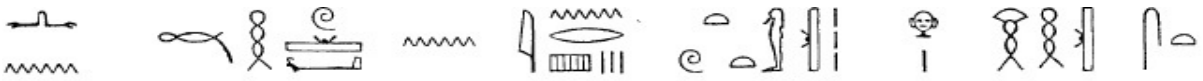
seruṭ *er* *meḥ* *ȧbeb* *nebt* *ȧn*

{He maketh plants to shoot} to satisfy those that desire all, not



ketket *er-es* *set* *seχeperu* *ȧqemu* *peḥti*

is [he] brought low thereby. He maketh to be a shield [his] strength,



ȧn *meḥu* *en* *ȧner* *tut* *ḥer* *uaḥ* - *set*

Not can [he] be figured in stone, in the images on which are set



seχet *ārat* *ȧn* *qemḥu* *entuf* *ȧn*

{the double crown [with] uraei,} not to be seen is he, neither



bakȧ *ȧn* *χerpu* - *tuf* *ȧn* *seśeṭ* - *tuf*

works nor offerings can be made to him, not {can he be brought out}



em *śettau* *ȧn* *reχ* - *tu* *bu* *entuf* *ȧn*

from [his] secret places, not is known the place where he is, not



qem *tepḥet* *ȧnu* *ȧn* *nāit* *enti*

is [he] found [in] shrines inscribed, not is there a habitation which is



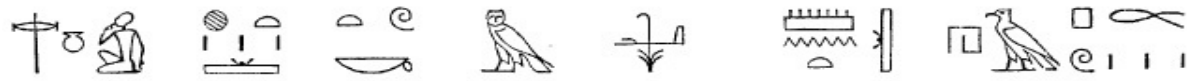
tennu - *f* *ȧn* *semu* *em* *ȧb* - *k*

sufficiently large for him, not can he be depicted in thy heart.



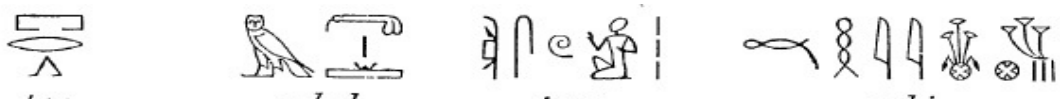
nehamu - *nek* *ťamu* - *k* *χareṭu* - *k* *tu*

Thou hast rejoiced thy peoples [and] thy children.



neť *χet* *tuk* *em* *qemā* *ment* *hapu*

Thou art a protector in the south, stablished are [thy] laws



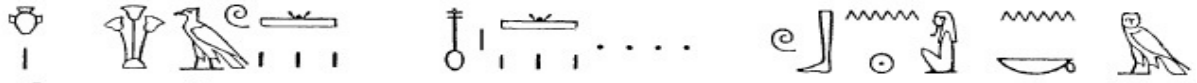
per *embaḥ* *śesu* *meḥi*

[when thou] appearest before [thy] followers in the North.



surȧ - *tu* *mu* *maat* *neb* *ȧm* - *f* *erṭāu*

Absorbed is the water of eye every in him, taking



ȧb *ḥau* *neferu* *uben* - *nek* *em*

heed to abundance of good things . . . . Thou shinest in



nut *ta* *ḥequ* *χer* *sa* - *tu* *mer* *χu*

city the princely, then is satisfied the owner of



nefert *ḥanre* *seśeni* *śerȧu*

wealth, rejecteth the lily the humble man,



aχet *neb* *θes* *ṭepti* *s[t]imu* *neb*

things all are in condition choice, [there is] food of all kinds



mā *χarṭu* - *nek* *seχem* *en* *su* *ȧmu*

with thy children. If he provideth not things to eat



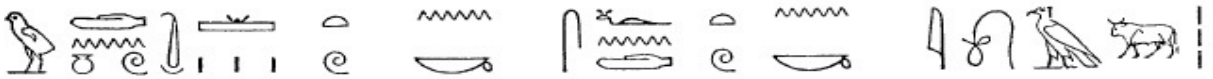
bu *nefer* *χanre* *āuit* *pa* *ta*

happiness forsaketh the habitations, the earth



hait *ḥer* *fetfet* *ḥu* *Ḥāpi*

falleth to ruin. O flood of Hapi,



uṯennu - *tu* *nek* *sfenṯ* - *tu* *nek* *ȧua*

offerings are made to thee, are sacrificed to thee oxen,



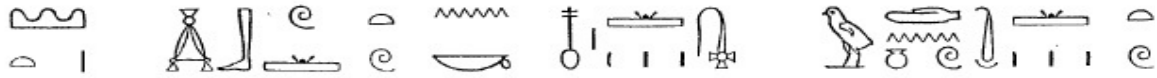
ȧri - *tu* *nek* *ābu* *āat* *uśa* - *nek*

are celebrated for thee festivals great, are slaughtered for thee



apṭu *ḳer* - *tu* *nek* *maȧu* *ḥer*

the fowls of the air, are snared for thee the lions upon the



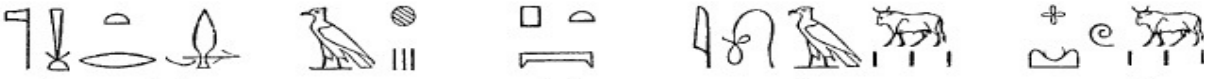
set *ṭebu* - *tu* *nek* *neferu* *uṯennu* - *tu*

mountain, are paid to thee burnt offerings. Offerings are made



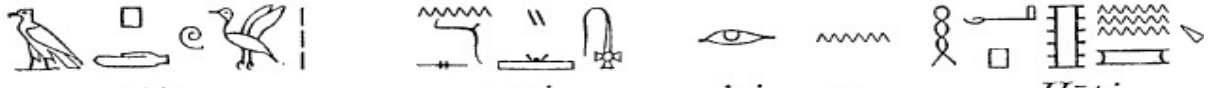
en *neṯer* *nebt* *mȧ* *ȧri* *en* *Ḥāpi*

to god every in proportion as they are made to Hapi.



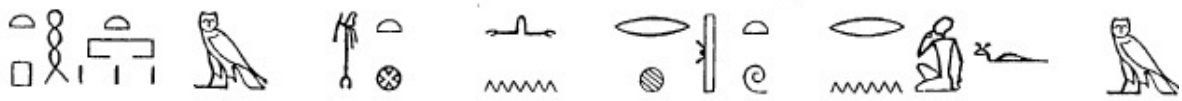
neter sentrȧ *aχ* *pet* *ȧua* *unṯu*

Incense, the..... of heaven, oxen, calves,



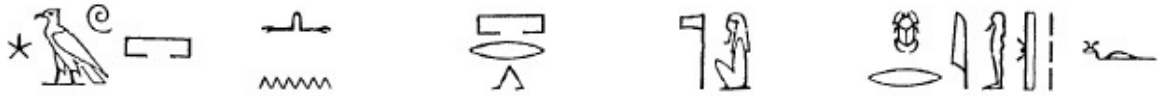
apṭu *nesi* *ȧri* *en* *Ḥāpi*

the fowls of the air {[are] offered by fire.} Maketh Hapi



tepḥet *em* *Uast* *ȧn* *reχ - tu* *ren - f* *em*

storehouses in (*or* caverns) {the land of Thebes,} not known is his name in



ṭuat *ȧn* *per* *neter* *χeperȧ - f*

the underworld, not maketh manifest the god his forms [there],



usfa *seχeru*

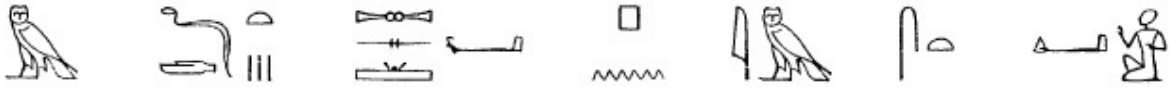
idle [are] imaginings [concerning them].

THE PROVERSB OF ṮUAUU-F-SE-KHARTH ȦI.



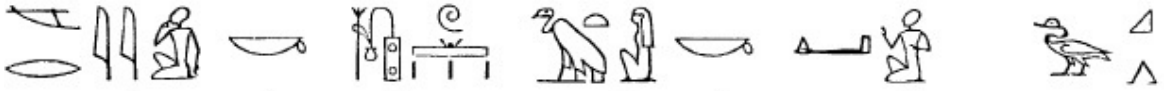
maa - nȧ *ȧaut* *em mȧtet* *ȧu*

I have seen (*or* considered) labour likewise, being



em ťeṭet θes pen ȧm - set ṭā - ȧ

the words of proverb this concerning it. I will make



meri - k ānu mut - k ṭā - ȧ āq

thee to love literature thy mother, I will make to enter [its]



neferu em ḥrȧ - k urt su ḳert er ȧaut

beauties before thee, greater is it but than {dignities and honours}



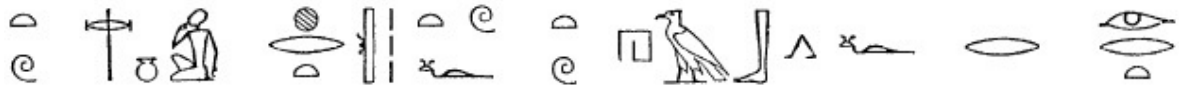
nebt ȧn un em ta pen meṭet

of all kinds, not is it on earth this a [mere] word.



śaā - nef uaťet ȧu-f em χarṭu-

He who began {to benefit [from it]} {while he was} among the children



tu neť χert - tuf tu hab - f er ȧrit

shall prosper his affairs. One sendeth him to carry out



ȧput *ȧn* *i - f* *ṭā - f* *su* *em*

embassies, [the man] who goeth not, one placeth him in a



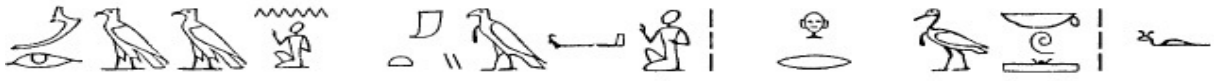
ṭȧauθ *ȧn* *maa - nȧ* *ḳesti* *em*

bond of restraint. Not have I seen the blacksmith on a



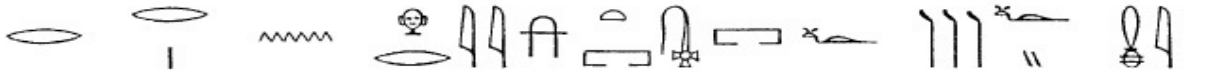
ȧput *nubiu* *hab - f* *ȧu* *ḥer*

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nȧ *χemti* *ḥer* *baku - f*

seen the metalsmith at his work



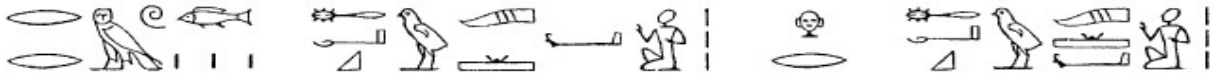
er *re* *en* *ḥerit - f* *ťeba-f* *mȧ*

at the mouth of his forge: his fingers are like



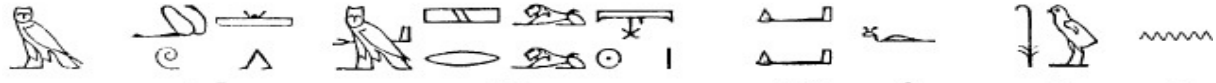
χet *emsuḥu* *χenś* *su* *er* *suḫt*

the things of crocodiles, he stinketh more than the eggs



reremu *χaāqu* *ḥer* *χaāqu*

of fish. The barber shaveth



em *peḥu* *māśer* *ṭāṭā - f* *su* *en*

far into the evening: [when] he setteth himself to



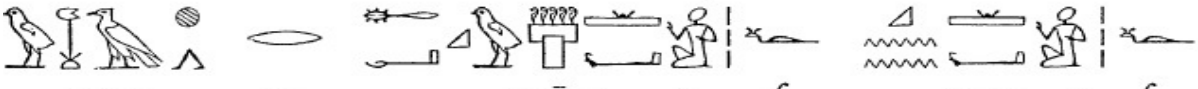
āmāit *ṭāṭā* - *f* *su* *ḥer* *qāḥāt* - *f*

eat he placeth himself upon his elbow (*or* shoulder).



ṭāṭā - *f* *su* *er* *mert* *er* *mert* *er*

He betaketh himself from house (?) to house to



uχaχ *er* *χaāqu* - *f* *qenen* - *f*

seek after his men who need shaving, he worketh violently



āāui-f *er* *meḥ* *χat* - *f* *mȧ* *net* (or *bȧt*) *ȧmi*

his two arms to fill his belly, even as bees eat



er *kat* - *set* *qennuiu* *em* *χennu*

from their labours. A weaver within



nait *bȧn* *su* *er* *set* *ḥemt* *masti* - *f*

the factory, wretched is he more than a woman. His legs



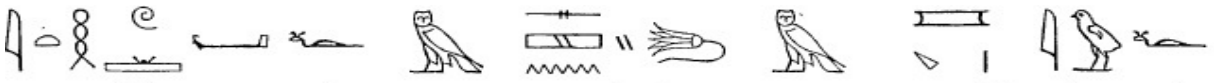
ȧm - *f* *er* *re* *en* *ȧb* - *f* *ȧn* *tepȧ* - *nef* *nifu*

are under him at the door of his heart, not breatheth he the air.



ȧr *χeba* - *nef* *em* *hru* *em* *seχet* - *tu*

If he fail for a day in weaving,



ȧtḥu - f em seśeni em mer (?) ȧu - f

he is dragged out like a lily from the pool. He,



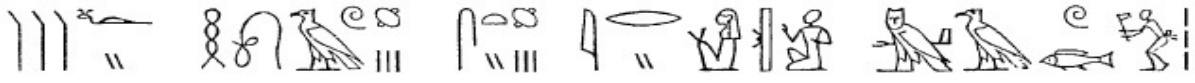
ṭā - f āqu nu ȧri er ṭāt

he giveth the bread of the doorkeepers to let



peṙrȧ - f ṯa ḥeṙ seχennuiu

him see the light. The dyer



ṯebā-f ḥuau sti ȧri māau

his fingers stink [with] the smell of the keeper of dead bodies.



maa-f uāu mā ḥuru - nȧ ȧn

His two eyes are destroyed by want of [rest], not



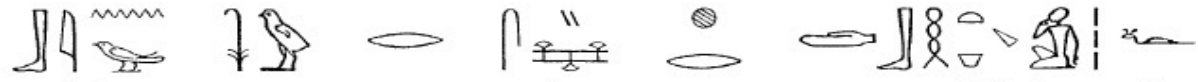
χesef - f ṭet - f urś - f em śāṭ

draweth back he his hand, he passeth his time in the cutting up



en ȧst betu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker



bȧn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth



em *er* *neḥeḥ* *uťa* - *f* *uťa*

everlastingly, his strength is the strength



māau *peshet* - *f* *ȧmeskau*

of dead bodies, he feeds upon leather.



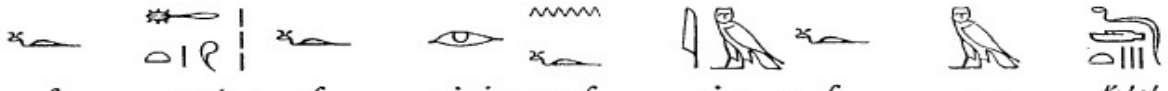
ṭensmen *ȧm* - *k* *ur* *śefit* *em*

Being overburdened thyself by the Great of Terror do not



ťeṭet *meṭet* *en* *ḥapu* *ȧu* *ḥapu-*

speak words of concealment, [for] he who acteth



f *χat* - *f* *ȧri* - *nef* *ȧm* - *f* *em* *ťeṭet*

secretly his body worketh it against himself. Do not speak



meṭet *en* *per-ā* - *ȧb* *ȧu* *ḥems* - *tu* *ḥenā* - *k*

words of pride, even when thou art sitting with thyself,



ki ťeṭ *em* *uāu* *em* *ťeṭet* *ḳer*

{otherwise said,} alone by thyself. Let not [a man] speak calumny



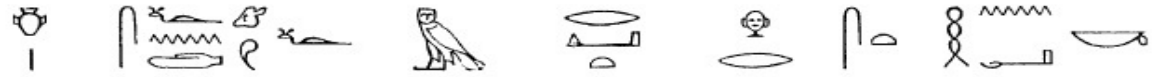
er *mutet* - *f* *er* *ȧbu* *ser* *pen* *ȧr*

against his mother for the sake of Chief this.



emχet *χeperu* *aχet* *āāui-f* *tu* *erṭāu*

After hath come [to a man] wealth, let his hands be firm, {and let him give}



ȧb *sfenṭ - f* *em* *erṭāt* *ḥer* *set* *ḥenā - k*

his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}



ki ťeṭ *em* *uāu* *ȧu* *χasi* *su* *χat*

otherwise said, alone. By keeping in subjection the belly



setem - tu *nek* *ȧr* *sa - tu* *χemt* *en* *tau*

thou wilt be listened to. If thou hast eaten three loaves of bread,



sāau *hanu* *sen* *en* *ḥeqt* *ȧn*

and hast drunk vessels two of beer, not



ťeruu *χat* *ābau* *ḥer* *set* *ȧr*

being filled [thy] belly, contend against it. If

(*i. e.*, against greediness)



sa - tu *en* *ki* *em* *āḥā* *mā*

is satisfied another [therewith], do not stand up with those



sau *θest* *er* *θet*

who break a board upon a stake.

THE DESTRUCTION OF MANKIND.

[XIXth dynasty.]



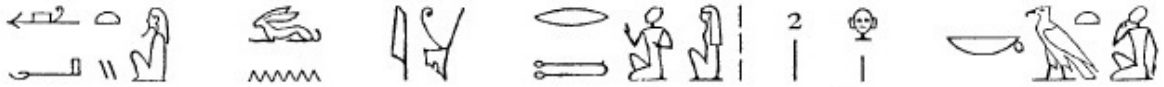
neter *χeper* *ťesef* *em - χet* *un - nef*

[Rā is] the god [who] created himself after he had risen



em *sutenit* *reθ* *neteru* *em* *χet*

in royalty [over] men and gods, as well as [over] things,



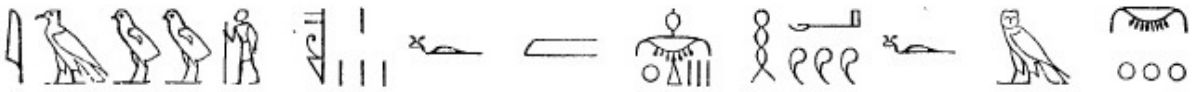
uāti *un* *ȧn* *reθ* *ḥer* *kat*

the only One. Was mankind uttering



meṭet *ȧstu* *eref* *ḥen - f* *ānχ* *uťa* *senb*

words [saying]:— Behold now, His Majesty, life, strength, health,



ȧauu *ḳesu - f* *em* *ḥeť* *ḥāu - f* *em* *nub*

has grown old, his bones are like silver, his limbs are like gold,



śeni - f *em* *χesbeṭ* *maāt* *un* *ȧn*

his hair is like lapis-lazuli real. Was



ḥen - f *ḥer* *setem* *meṭet* *ȧn* *reθ*

His Majesty hearing the words [which spake] mankind.



ṯeṭ *ȧn* *ḥen - f* *ānχ* *uṯa* *senb* *en* *enti*

Said His Majesty, life, strength, health, to those who were



em-χeta - f *nȧs* *mā - nȧ* *er* *maat - ȧ*

following him: Call, bring to me my eye,



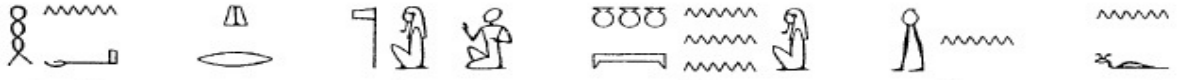
er *Śu* *Tefnut* *Seb* *Nut* *ḥenā* *ȧtfu*

and Shu, and Tefnut, and Seb, and Nut and the fathers



mut *uneniu* *ḥenā - ȧ* *ȧstu - ȧ* *em* *Nu*

and mothers who were with me when, behold, I was in Nu,



ḥenā *χer* *neter - ȧ* *Nu* *ȧn - nef*

together with my god Nu. Let him bring



śenθi - f *ḥenā - f* *ȧn - nek* *set* *em*

his ministers with him, bring thou them in



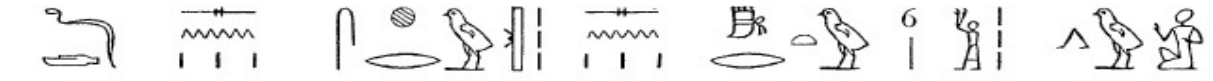
ketket *ȧm* *maa* *reθ* *ȧm*

silence, that not may see mankind, not



uār *ȧb - sen* *i - k* *ḥenā - sen* *er* *ḥet āat*

may flee their hearts. Come thou with them into the temple,



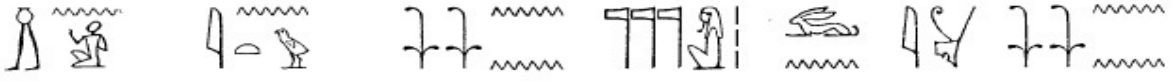
ṯeṭ - sen *seχeru - sen* *ṯertu* *iu - ȧ*

and let them speak (*i. e.*, give) their advice, thus {I will go forth}



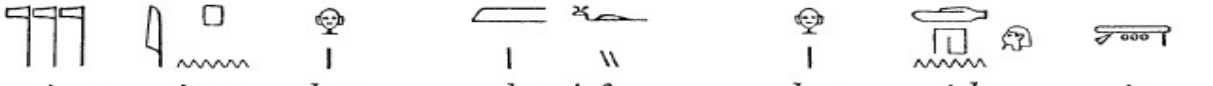
em *Nu* *er* *bu* *χeper - nȧ* *ȧm*

from Nu unto the place where I came into being,



ȧn-nȧ *ȧntu* *enen* *neteru* *un* *ȧn* *enen*

let be brought to me there those gods. Were those



neteru *ȧpen* *ḥer* *ḳesui-f* *ḥer* *ṭehen* *ta*

gods those on both sides of him, were they bowing to the earth



embaḥ *ḥen - f* *ṯeṭ - f* *meṭet - f* *embaḥ*

in the presence of His Majesty. He spake his words {in the presence}



ȧtf *semsu* *ȧri* *reθ*

of [the] father of the firstborn gods, the maker of men,



suten *reχit* *ṯeṭ* *ȧn* *sen*

and the king of those who have knowledge. They spake



χeft *ḥen - f* *meṭu* *en* *n* *er* *setem-*

before His Majesty :— Speak to us, for we are



n *set* *ṯeṭ* *ȧn* *Rā* *en* *Nu* *neter*

listening to them. Saith Rā to Nu :— O god
(*i. e.*, to thy words)



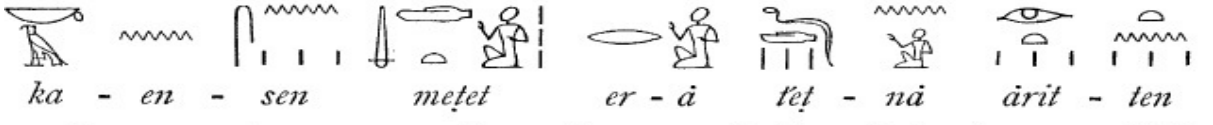
semsu *χeper - nȧ* *ȧm - f* *neteru* *ṭepāu*

firstborn, came I into being from whom, and ye gods ancestors,



mā - ten *reθ* *χeperu* *em* *maat - ȧ*

take ye heed to mankind, they have turned against my eye,



ka - en - sen *meṭet* *er - ȧ* *ṯeṭ - nȧ* *ȧrit - ten*

they speak words against me. Tell me [what] ye would do



er - es *mā - ten - uȧ* *ḥeḥi - ȧ* *ȧn* *sma-*

concerning it. Give ye me, {search out for me [a plan].} Not will I slay



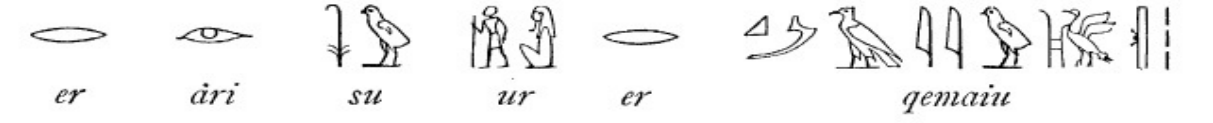
nȧ *set* *er* *setem - uȧ* *ṯeṭθȧ - ten* *er - es*

them until I have heard what ye shall say concerning it.



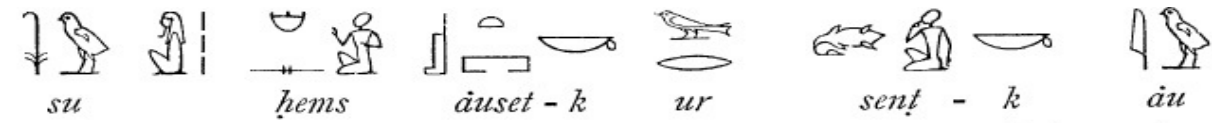
ṯeṭ *ȧn* *ḥen* *en* *Nu* *sa - ȧ* *Rā* *neter* *āā*

Said the Majesty of Nu :— O my son Rā, god greater



er *ȧri* *su* *ur* *er* *qemaiu*

than [he] that made him, older than those divine beings who created



su *ḥems* *ȧuset - k* *ur* *senṭ - k* *ȧu*

him! fixed is thy throne, great is the fear of thee; let



maat - k *er* *uaiu* *ȧm - k* *ṯeṭ*

thine eye be upon those who have blasphemed against thee. Saith



ȧn *ḥen* *en* *Rā* *mā - ten* *set* *uār*

the Majesty of Rā :— Behold ye them fleeing



er *set* *ȧbu - sen* *senṭu* *ḥer* *ṯeṭ-*

unto the mountains, their hearts are afraid by reason of what they



en - sen *ṯeṭ* *ȧn* *sen* *χeft* *ḥen - f* *ṭā*

have said. Said they before his Majesty :— Cause

(*i. e.*, the gods said)



śem *maat - k* *ḥau - s - nek* *set*

to go forth thine eye, [and] let it destroy for thee those [who]



ua *em* *ṭu* *ȧn* *maat* *χenti*

blaspheme [thee] with wickedness. Not an eye existeth



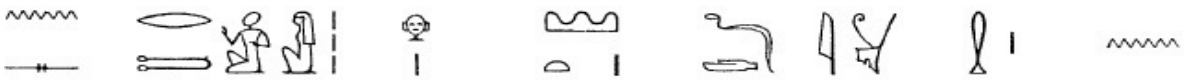
ȧm - s *er* *ḥu - k* *set* *ha - s* *em*

among them which can resist thee [when] it descendeth in



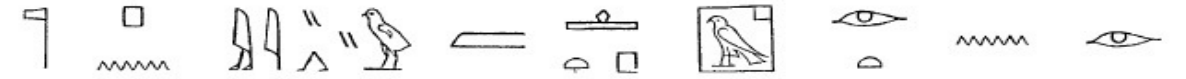
Ḥet-Ḥeru *iu* *ȧn* *eref* *netert* *ten* *smam*

(the form of Hathor.) Went forth then goddess this, it slew



nes *reθ* *ḥer* *set* *ťeṭ* *ȧn* *ḥen* *en*

the people on the mountain. Said the Majesty of



neter pen *iu* *em* *ḥetep* *Ḥet-Ḥeru* *ȧrit* *en* *ȧrit*

this god :— Come, come in peace, Hathor, the deed is done (?)



14

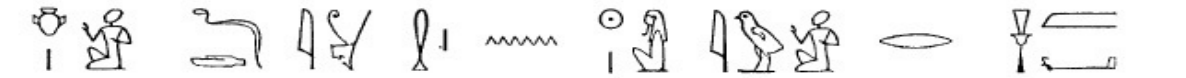
ťeṭ *ȧn* *netert* *ten* *ānχ - k* *nȧ*

. . . . . Said goddess this :— Thou livest for me.



ȧu *seχem - nȧ* *em* *reθ* *ȧu* *neťem* *ḥer*

[When] I had gotten power over men it was pleasing to



ȧb-ȧ *ťeṭ* *ȧn* *ḥen* *en* *Rā* *ȧu-ȧ* *er* *seχem*

my heart. Said the Majesty of Rā :— I will gain the mastery



15

em sen em suten em se-ānṭu - set χeper

over them as king, destroying them. It came to pass that



Seχet *pu* *śebebet* *ent* *ḳerḥ* *er* *rehet*

Sekhet of the offerings of the night waded about



ḥer snef - sen śaā em Suten-ḥenen

in their blood beginning in Suten-ḥenen.



ťeṭ ȧn Rā nȧs mā - nȧ ȧputi

Said Rā :— Call, bring me messengers



χau sȧnnu seχs - sen śut

swift and speedy, they [who] can run like the wind



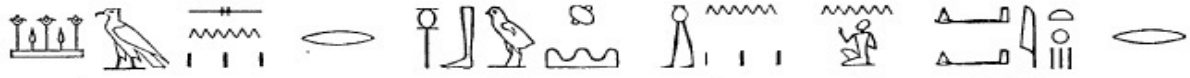
en χat ȧn ȧn tu enen ȧputi

of the body. One brought these messengers



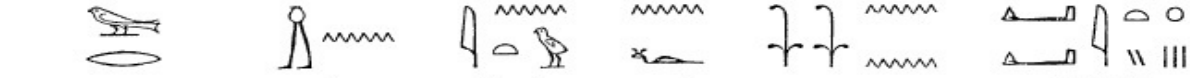
ȧpen ḥer āāui ťeṭ ȧn ḥen en neter pen

these straightway. Said the Majesty of god this :—



śa - sen er Ābu ȧn - nȧ ṭāṭāȧt er

Let them go to Elephantine [and] bring me mandrakes in



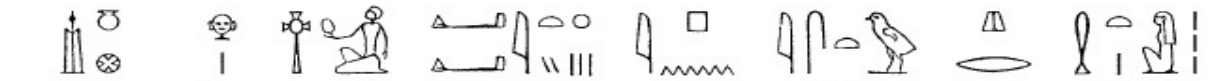
ur ȧn ȧn tu nef enen ṭāṭāȧt

great number. One brought to him these mandrakes,



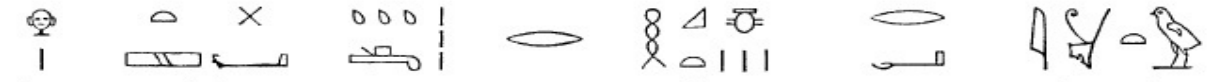
erṭā ȧn ḥen en neter pen Sektet enti em

[and] gave the majesty of god this to Sektet who is in



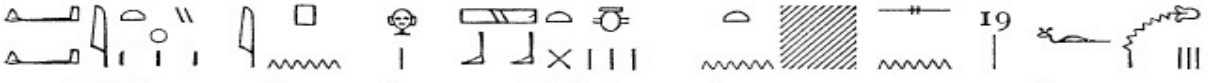
Ȧnnu ḥer neṯ ṭāṭāȧt ȧpen ȧstu χer ḥent

Heliopolis to crush mandrakes these. Behold when the women



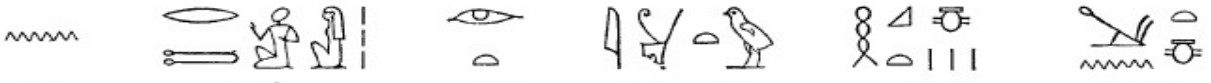
ḥer teś pertu er ḥeqt erṭā ȧn tu

were crushing the barley for beer, and they were placing



ṭāṭāȧt ȧpen ḥer śebebet ten . . . . snef

mandrakes these in the beer-vessels [they became] the blood



en reθ ȧrit ȧn tu ḥeqt ārnet

of men. Made they of beer vessels



MMMMMMM iu ȧn eref ḥen en suten net (bȧt)

seven thousand. Came then the majesty of {the king of the North and South,}



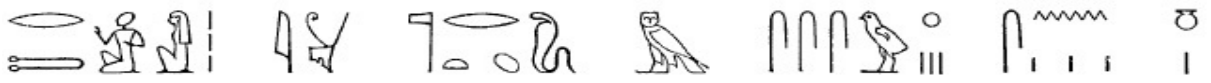
Rā ḥenā neteru ȧpen er maa enen

Rā with gods these to see this



ḥeqt ȧstu ḥeṯ ta en smama

beer. Behold, when it had become day after the slaughter



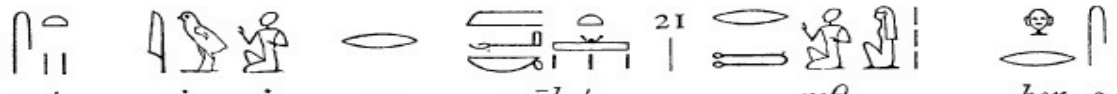
reθ ȧn netert em sesu - sen nu

of men by the goddess during their period (?) of



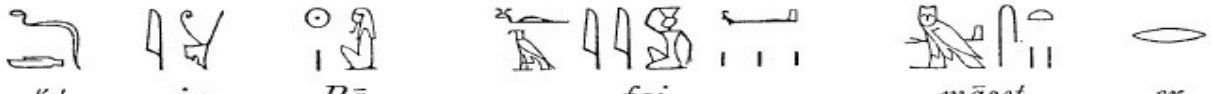
χentiθit *meṯ* *ȧn* *ḥen* *en* *Rā* *neferiui-*

sailing up the river, said the majesty of Rā :— Good is it,



set *ȧu - ȧ* *er* *māket* *reθ* *ḥer - s*

good is it. I am for protecting mankind against her.



ṯet *ȧn* *Rā* *fai* *māset* *er*

Said Rā :— Let them carry and bring them to
(*i. e.*, the vases)



bua *nes* *sma* *reθ* *ȧm* *ḥep* *ȧn*

the place in which she slew mankind there. Commanded



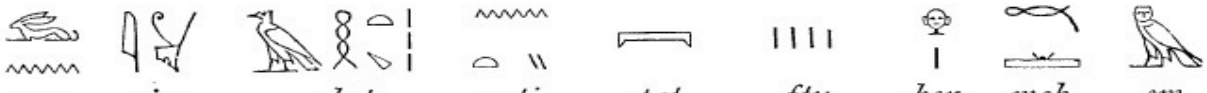
ḥen *en* *suten net* (*bȧt*) *Rā* *em* *neferu*

the majesty of {the king of the North and South,} Rā during the beauties



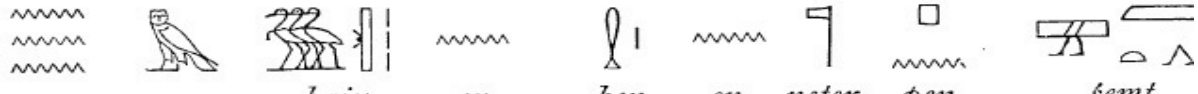
ḳerḥ *er* *erṭāt* *setet - tu* *enen* *sṯert*

of the night to make to pour out these {vases of sleep-producing (?) beer,}



un *ȧn* *aḥet* *enti* *pet* *ḥṭu* *ḥer* *meḥ* *em*

were the fields of the heavens four filled with



mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *śemt*

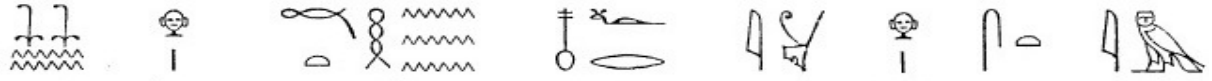
liquid by the Will of the majesty of god this. Came



ȧn *netert* *ten* *em* *ṯuaiu* *qem* - *nes*

goddess this in the morning, found she

(*i. e.*, Sekhet)



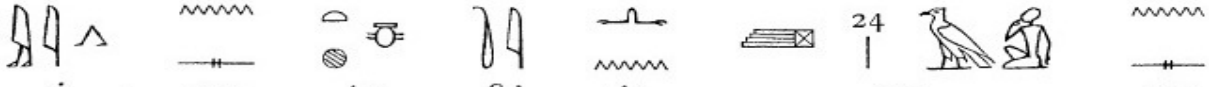
enen *ḥer* *meḥt* *nefer* *ȧn* *ḥrȧ* - *set* *ȧm*

this [heaven] flooded, joyful became her face thereby,



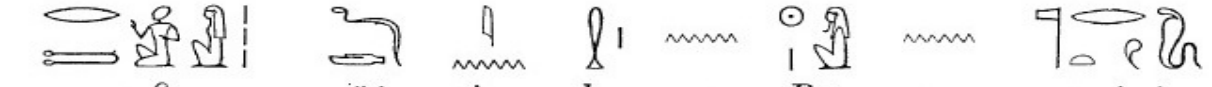
un *ȧn* *set* *ḥer* *seurȧ* *nefer* *ḥer* *ȧb* - *set*

was she drinking [thereof], pleasing [was it] to her heart,



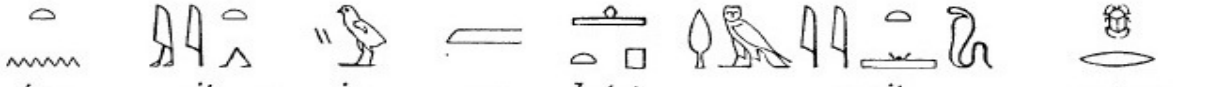
i - *nes* *teχ* - *θȧ* *ȧn* *saa* - *nes*

she came being drunk, not knew she



reθ *ṯeṭ* *ȧn* *ḥen* *en* *Rā* *en* *netert*

mankind [again]. Said the majesty of Rā to goddess



teṇ *it* - *iu* *em* *ḥetep* *amit* *χeper*

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were



nefert *em* *Amem* *ṯeṭ* *ȧn* *ḥen* *en* *Rā*

beautiful women in Amem. Said the majesty of Rā



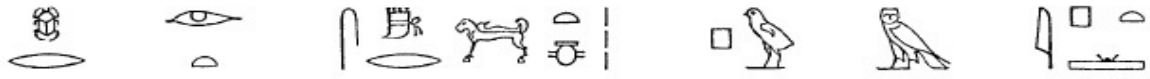
en *netert* *ten* *ȧri* *en* *set* *sṯertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}



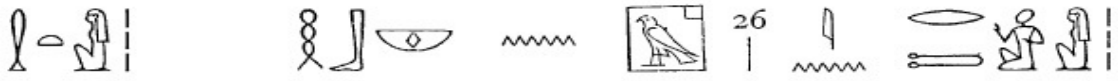
em *trâiu* *renpit* *âpen* *set* *er* *ḥent* - *â*

at seasons of the [new] year these; {they [shall be] in proportion} {[to the number] of my handmaidens.}



χeper *ârit* *sťert* *pu* *em* *âpt*

There were made {vases of sleep-producing drink} according to the number



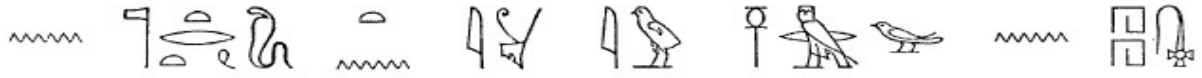
ḥent *ḥeb* *en* *Ḥet Ḥeru* *ân* *reθ*

of the handmaidens of the festival of Hathor by mankind



neb *ťer* *ḥru* *ṭepi* *ťeṭ* *ân* *ḥen* *en* *Rā*

all since the day first. Said the majesty of Rā



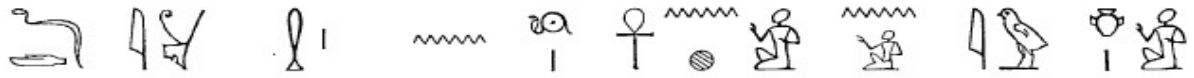
en *netert* *ten* *ân* *âu* *mer* *en* *heh*

to goddess this :— Behold there iś [to me] a pain of the fire



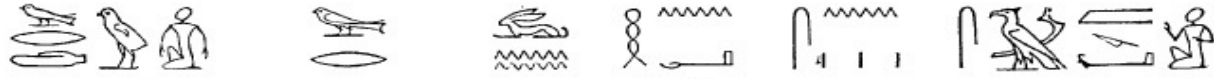
en *mer* *χeper* *χer* *trâiu* *ân* *mer*

of sickness, cometh to me whence the pain?



ťeṭ *ân* *ḥen* *en* *Rā* *ānχ* - *nâ* *âu* *âb* - *â*

Said the majesty of Rā :— I am alive, [but] my heart



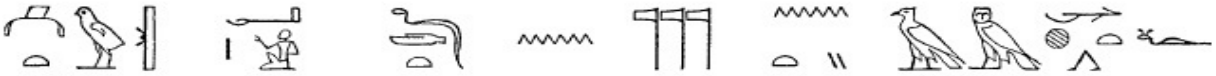
urṭu *ur* *unen* *ḥenā* *sen* *smam* - *â*

hath become weary exceedingly of being with them. (*i. e.*, with men) I have slain



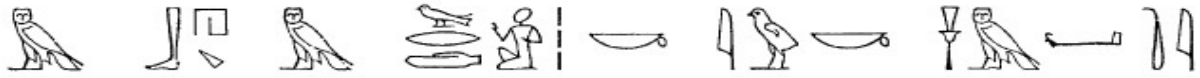
set sep en ȧti ȧn un ānṭ

them, {[but there is] a remnant} of {worthless ones,} not was [their] destruction



āutu ā-ȧ ṯeṭet en neteru enti am - χet - f

as wide as my power. Said the gods who were in his train :—



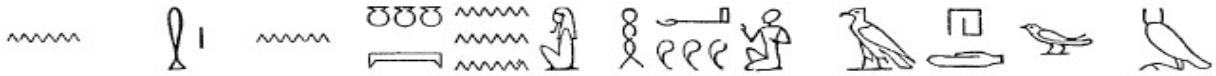
em beh em urṭ - k ȧu-k seχem - θȧ

Do not remain in thy weariness, thou art mighty



em merert - k ṯeṭ ȧn ḥen en neter pen

according to thy will. Said the majesty of god this



en ḥen en Nu ḥāu - ȧ aheṭ em

to the majesty of Nu :— My members [are] powerless for



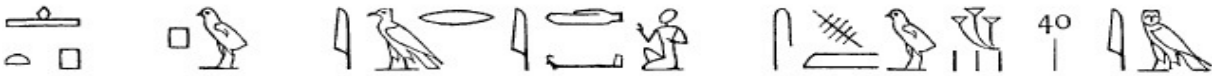
sep ṭepi ȧn . . . . . ṯeṭ ȧn ḥen - f ānχ uṯa

the first time, not . . . . . Said his majesty, life, strength,



senb ḥetep seχet āāa χeper Seχet-

health :— {Let there come into being} a field great : {and there came into being} Sekhet-



ḥetep pu ȧarȧṭ - ȧ semu ȧm

ḥetep ; I will plant green herbs therein :



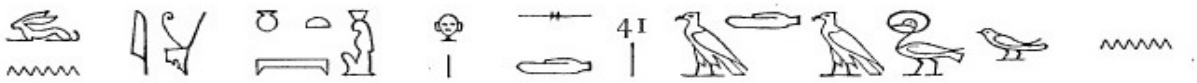
seχeper *Seχet* - *ȧaru* *pu* *ḳer* - *ȧ*

and there came into being Sekhet-aaru; I will furnish [it with]



sau *em* *χeṯ* *nebt* *ȧχȧχ* *pu* *sebu*

beings of things all which sparkle, that is to say [with] stars.



un *ȧn* *Nut* *ḥer* *seṭaṭa* *en*

Was Nut trembling in [all



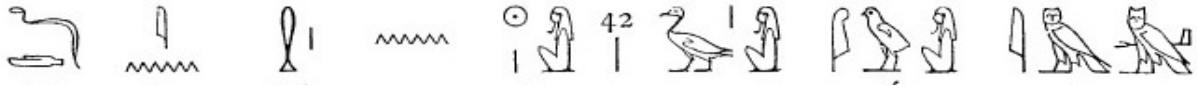
qa *ṯeṭ* *ȧn* *ḥen* *en* *Rā* *ḥiua* - *nȧ*

her] form. Said the majesty of Rā :— I will make to exist



ḥeḥ *ḥer* *tua* *seχeper* *ḥeḥ* *pu*

millions to praise [me] : and there came into being millions.



ṯeṭ *ȧn* *ḥen* *en* *Rā* *sa* - *ȧ* *Śu* *ȧmmā*

Said the majesty of Rā :— O my son Shu, give



tu *χer* *sat* *Nut* *sa* - *nȧ* *ḥeḥ*

thyself to [my] daughter Nut, and protect for me the millions



ḥeḥ *ȧm* *ānχ* - *sen* *em* *χeχu*

of millions [who are] there, they live in darkness.

THE WAR OF RAMESES II AGAINST THE KHETA.

[XIXth dynasty.]

I.



neter nefer χerp peḥ peḥ āā neχtu

The god beautiful, the Power, doubly mighty, great of strength,



heṭ set nebt suten net (bât) Usr-maāt-Rā-setep-en-Rā

subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,}



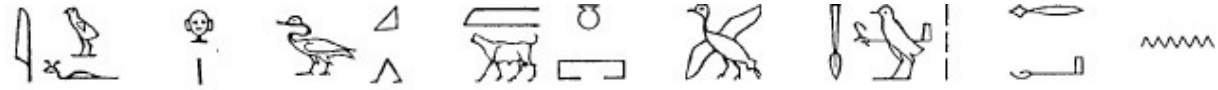
sa Rā Rā-meses meri Âmen pa āḥā âri en

son of the Sun, Rameses, beloved of Âmen. The halt [which] made



ḥen - f âu-f ḥems ḥer meḥt âment Qeṭeś

his majesty. He was encamped at the north-west of Kadesh,



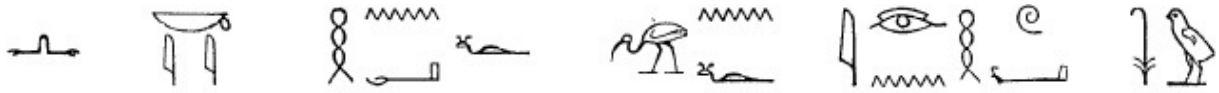
âu-f ḥer āq em χennu pa χeru āā en

he was going in among the enemy mighty of



na en χeru en χeta ȧu-f uāu ḥer ṭep - f

those of the wretched ones of Kheta. He was alone by himself,



ȧn ki ḥenā-f qem - nef ȧnḥu su

not another [was] with him, he found surrounding him



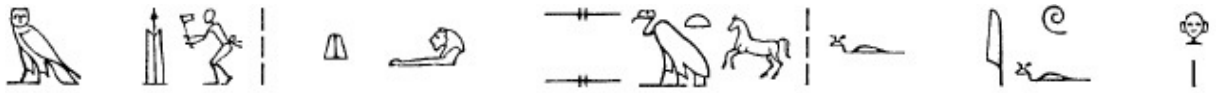
MM + D en ā en ḥetrȧu em fṭet χat

two thousand five hundred horsemen in four companies



em uat - f nebt ȧu-f ḥer āuāu - sen ȧr-u

on his path every. Was he smiting them making them



em ȧniu χer ḥāt sesemut - f ȧu-f ḥer

into corpses before his horses. Was he



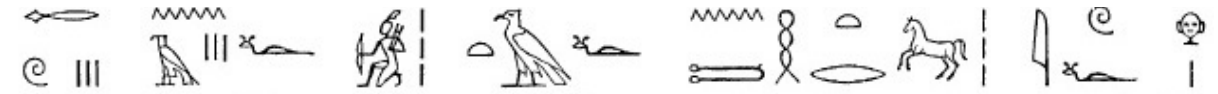
χaṭeb ȧuru neb en set neb na senu

slaying the princes all of foreign lands all, the brethren



en pa χer en χeta ḥenā naif seru

of the wretched one of Kheta together with his nobles



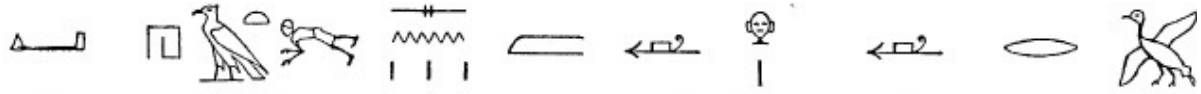
āau *naif* *menfitu* *taif* *neθḥetr* *ȧu-f* *ḥer*

mighty, his soldiers, his cavalry. Was he



ḳebḳeb - *set* *χer* *ḥer* *ḥrȧ* - *sen* *ȧu-f* *ḥer*

casting down them throwing [them] upon their faces. Was he



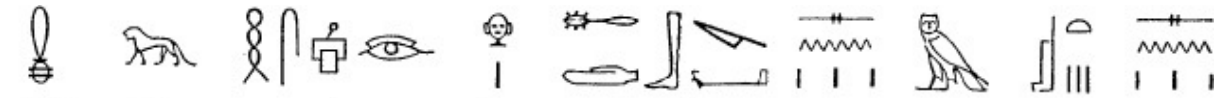
ṭā *hat* - *sen* *em* *uā* *ḥer* *uā* *er* *pa*

making to fall them one upon the other into the



mu *nu* *Ȧrenθ* *ȧu* *ḥen* - *f* *em sa* *sen*

water of the Orontes. Was his majesty [following] after them



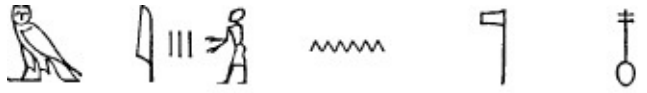
mȧ *mȧu* *ḥes* *ḥer* *χaṭb* - *sen* *em* *ȧuset* - *sen*

like a lion savage to slay them in their places.



ȧst *pa* *χer* *en* *χeta* *āḥā* *ānnu* *āāui* - *f*

Behold the wretched one of Kheta rose up to turn his hands



em *ȧaiu* *en* *neter* *nefer*

in supplication to the god beautiful.
(*i. e.*, the king).

II.



neter *nefer* *āba* *ḥer* *menfitu-f* *ṭer* - *f*

The god beautiful fighteth for his soldiers, he destroyeth



petet paut *suten* *qen* *sep sen* *em* *neχt* *an* *un*

{the nine foreign nations,} a king brave, twice, (*or* twofold) with strength. Never



ari - *nef* *sen* *āq* *em* *āśt*

hath been made [his] second. Going in among the multitudes



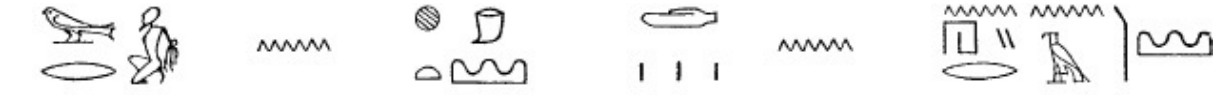
menfitu *en* *set* *neb* *arit* - *sen* *em*

of the soldiers of foreign lands all [he] was making them into



tebtebet *ḥebs* *arit* *ḥer* - *f* *em* *metet*

dead men. A reckoning was made for him of the *phalli*



ur *en* *χeta* *ṭeṭ* *en* *Neherina*

of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

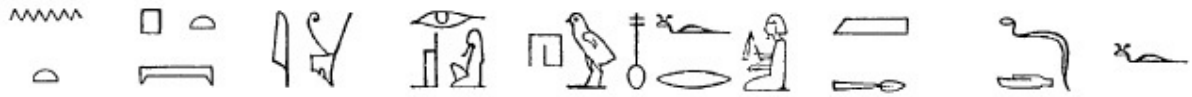
[British Museum papyrus No. 9901.]

[XIXth dynasty.]



ṭua *Rā* *χeft* *uben* - *f* *em* *χut* *ȧbtet*

Praiseth Rā when he riseth in the horizon eastern



ent *pet* *ȧn* *Ȧusȧr* *Hu-nefer* *maāχeru* *ṭeṭ* - *f*

of heaven Osiris Hunefer, triumphant. He saith :—



ȧneṭ *ḥrȧ* - *k* *Rā* *em* *uben* - *f*

Homage to thee, [O thou who art] Rā in his rising and



Temu *em* *ḥetep* - *f* *uben* - *k* *sep* *sen*

Tmu in his setting. Thou risest (twice),



pesṭ - *k* *sep sen* *χāā* - *θ* *em* *suten* *neteru*

thou shinest (twice), being diademed as the king of gods.



entek *neb* *pet* *neb* *ta* *ȧri* *ḥeru*

Thou art the lord of heaven, the lord of earth, the maker of celestial



χeru *neter* *uāu* *χeper* *em* *sep*

and terrestrial beings, God One, who came into being in time



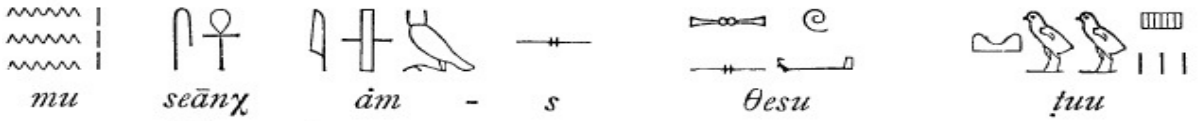
ṭep *ȧri* *taiu* *qemam* *reχit*

primeval. The maker of the universe, the creator of mankind,



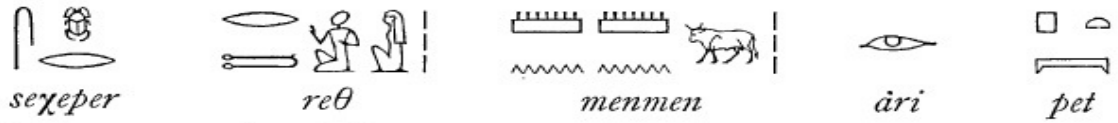
ȧri *Nu* *qemam* *Ḥāpi* *ȧri* *ent*

the maker of Nu, the creator of Ḥāpi (Nile), the maker of
(*i. e.*, celestial waters)



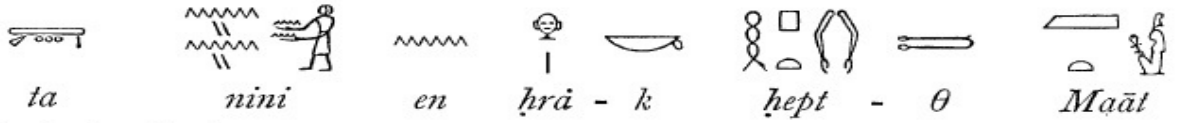
mu *seānχ* *ȧm* - *s* *θesu* *ṭuu*

water, making to live [what] is in it, knitting together the mountains,



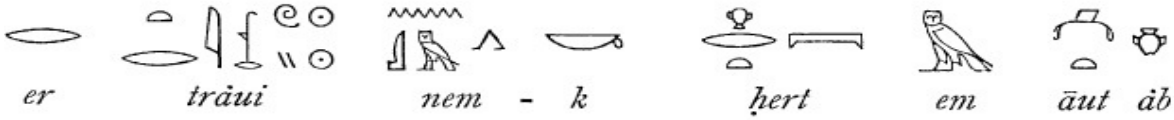
seχeper *reθ* *menmen* *ȧri* *pet*

making to come into being men and cattle, the maker of heaven



ta *nini* *en* *ḥrȧ* - *k* *ḥept* - *θ* *Maāt*

{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt



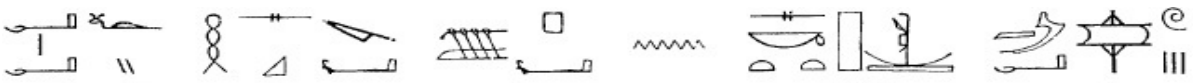
er *trȧui* *nem* - *k* *ḥert* *em* *āut ȧb*

at the two seasons. Thou stridest {over the heights of heaven} in joy of heart,
(*i. e.*, morn and eve)



Mer-ṭesṭes *χeper* *em* *ḥetep* *Nekȧ* *χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekȧ hath fallen,
(*i. e.*, a foe of Rā)



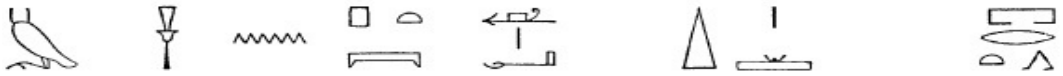
āāui - f *ḥesq* *seśep* *en* *sektet* *maāu*

his arms are cut off. Receiveth the *sektet* boat (*i. e.*, the boat of the rising sun) winds, and



nefer *ȧm* *karȧ - f* *ȧb - f* *neťem* *χāāu*

glad is he who is in his shrine, his heart rejoiceth [when] rising



em *seχem* *en* *pet* *uā* *sepṭ* *pert*

in the Form of heaven. O One [self]-provided, who cometh forth



em *Nu* *Rā* *em* *maāχeru* *ḥun* *netri*

from Nu, Rā in triumph, child divine,



āuā *ḥeḥ* *utet - s* *mes* *su* *ťesef* *uā*

heir of eternity, its offspring, gave birth he to himself. One



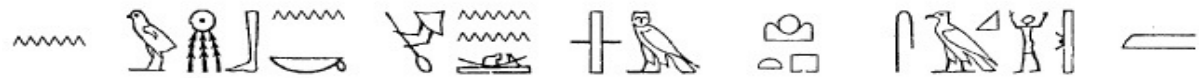
ur *tennu* *ȧru* *suten* *taiu* *ḥeq*

mighty, manifold of forms, king of the universe, prince



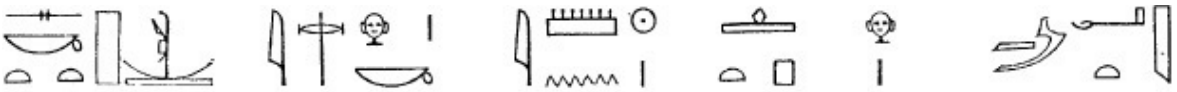
Ȧnnu *seś* *em* *ťetta* *paut* *neteru* *em* *hennu*

of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises



en *uben - k* *χenen* *ȧm* *χut* *seqa* *em*

at thy rising sailing on the horizon, O exalted one in



sektet *ȧneṫ ḥrȧ-k* *Ȧmen-Rā* *ḥetep* *ḥer* *maāt*

{the *sektet* boat.} Homage to thee Ȧmen-Rā, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).



ṫa - *k* *ḥert* *ȧu* *ḥrȧ* *neb* *maa* - *nek*

Thou passest over the upper regions, doth face every see thee;



ruṭ - *k* *seqeṭeṭ* *ḥen* - *k* *satu* - *k*

thou germinatest, strideth on thy majesty, thy rays are



em *ḥrȧu*

upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

[XIXth dynasty.]



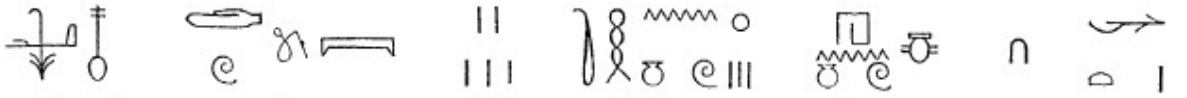
nerāu *I* *ḥeť* *em* *qeḥqeḥ* *ānnu* *II*

Goat, one. Silver in beaten tablets, two.



nenibu *III* *χemti* *em* *qeḥqeḥ* *ānnu* *IV*

Trees, three. Bronze in beaten tablets, four.



qemā nefer *ṭu* *V* *θeḥennu* *hennu* *X* *χet*

Linen fine garments, five. Crystal, measures ten. Wood



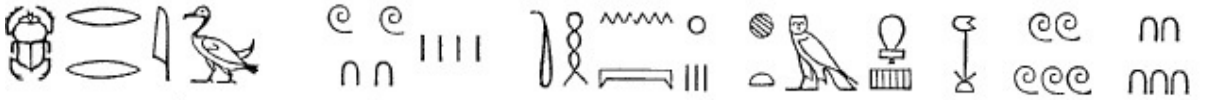
en *ānti* *XV* *ānti* *hannu* *XX*

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.



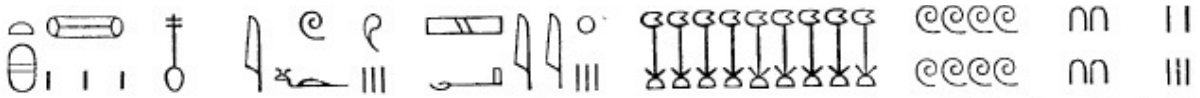
ḥeťet *mesθȧ* *L* *reθ* *100* *māfek*

Plants, measures fifty. Men, one hundred. Turquoise,



χeperȧ *200+20+4* *θeḥen* *χetem* *1000+500+50*

scarabs, 224. Crystal, rings, 1550.



tau nefer *ȧuf* *śāi* *9000 + 800 + 40 + 5*

Nefer bread, flesh, cakes, 9845.



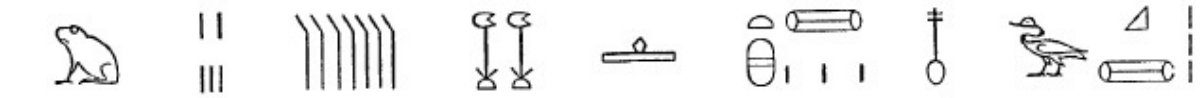
tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.



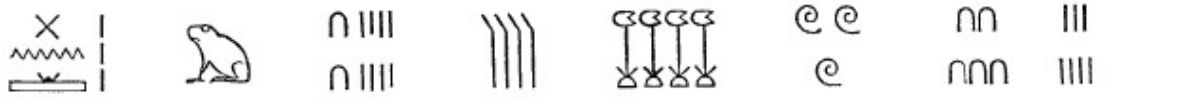
tau nefer *tau* *ḥeṭ* *en* *uṭennu*

Nefer bread, loaves white for offerings



100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

572,000. Total, *nefer* bread, cakes

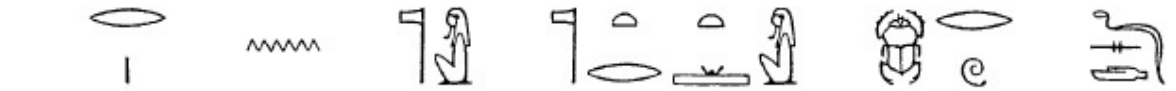


śeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]



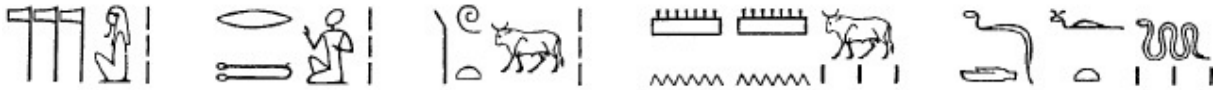
Re *en* *neter* *netert* *χeper* *ťesef*

Chapter of the god divine, the creator of himself,



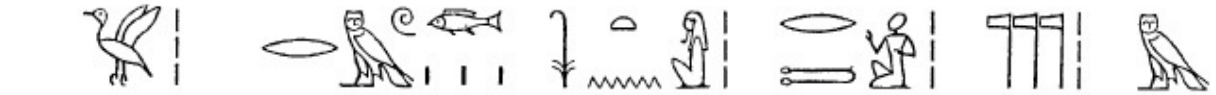
ȧri *pet* *ta* *māu* *en* *ānχ* *χet*

the creator of heaven, earth, breath of life, fire,



neteru *reθ* *āut* *menmenu* *ťeṭfet*

gods, men, beasts, cattle, reptiles,



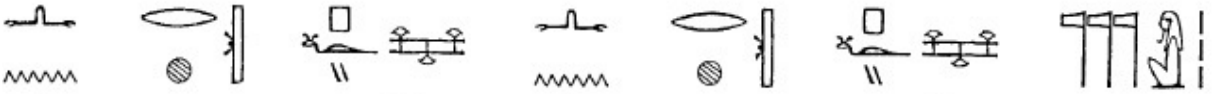
apṭ *remu* *suten* *reθ* *neteru* *em*

fowl of the air, fish, king of men and gods in



χer *uā* *ḥenti* *er* *renput* *āšt* *renu*

form one [to whom] *ḥenti* periods are as years, many of names,



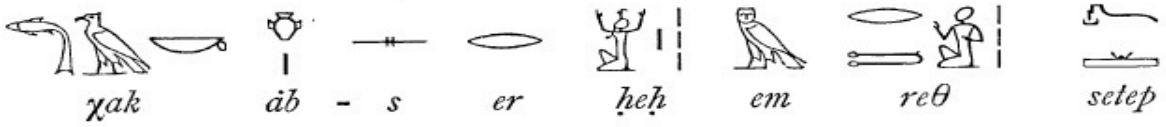
ȧn *reχ* *pfi* *ȧn* *reχ* *pfi* *neteru*

not known are they, not know them the gods.



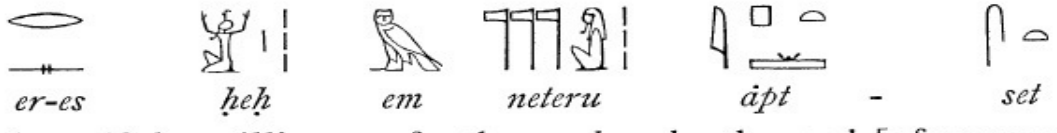
ȧstu *Ȧuset* *em* *set* *saa* *en* *ṯeṯ*

Behold Isis {was in the form} of a woman, skilful in words,



χak *ȧb* - *s* *er* *ḥeḥ* *em* *reθ* *setep*

sick at heart was she of the millions of mankind, she chose



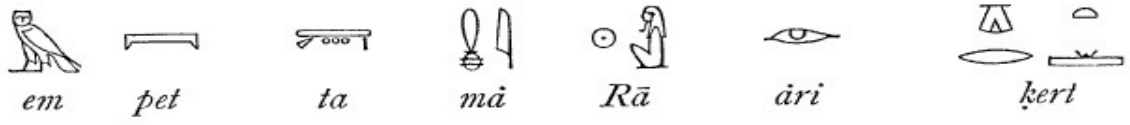
er-es *ḥeḥ* *em* *neteru* *ȧpt* - *set*

for herself the millions of the gods, she deemed [of more value]



ḥeḥ *em* *χu* *ȧn* *χem* - *set*

the millions of the spirits. Was not it possible for her [to become]



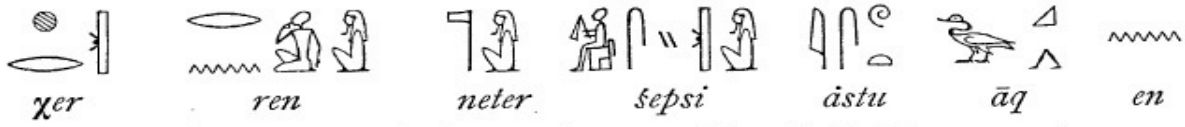
em *pet* *ta* *mȧ* *Rā* *ȧri* *ḳert*

in heaven and earth like Rā, and to make herself mistress



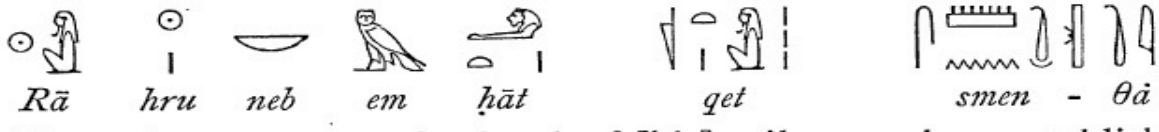
ta *netert* *ka* - *set* *em* *ȧb* - *set* *er*

of the earth and a goddess, she meditated in her heart, by



χer *ren* *neter* *śepsi* *ȧstu* *āq* *en*

means of the name of the god sacred? Behold came in



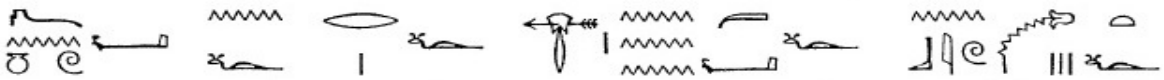
Rā *hru* *neb* *em* *ḥāt* *qet* *smen* - *θȧ*

Rā day every at the head of [his] sailors, and was stablished



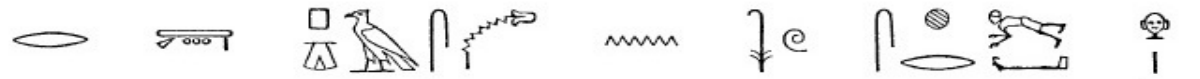
ḥer *nesti* *χuti* *ȧaut* *neteri*

upon the throne of the two horizons. Had grown old the divine one,



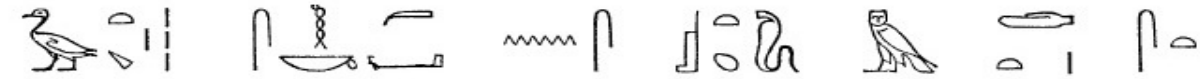
ennu - *nef* *re-f* *sati* - *f* *nebȧut* - *f*

he dribbled at his mouth, he shot out what flowed from him



er *ta* *peḳas* *en* *su* *seχer* *ḥer*

upon the earth, what he spat out fell down upon



sat *sek* - *nes* *Ȧuset* *em* *ṭet* - *set*

the ground. Kneaded Isis in her hand



ḥenā *ta* *unnet* *ḥer* *set* *qeṭ* - *nes*

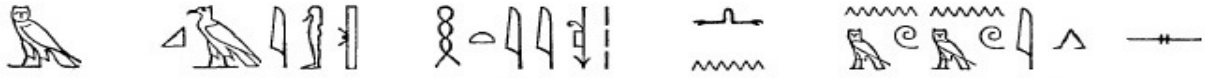
with earth that which was on it, she built

(*i. e.*, made)



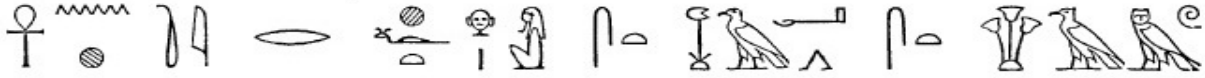
set *em* *ṭeṭfeti* *śepsi* *ȧri* *en* *set*

it in the form of a serpent sacred, making it



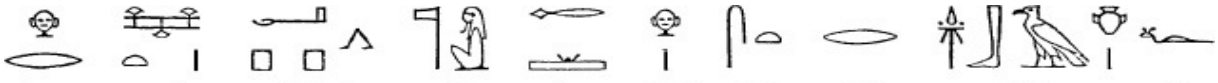
em *qaȧ* *ḥeti* *ȧn* *nemunemuȧ* - *s*

in the form of a dart. Not went forward it



ānχ - *θȧ* *er* *χeft* - *set* *χaā* - *set* *ḥamu*

alive before her face, [but] she left it lying



ḥer uat āpep neter āa ḥer set er ȧba - f

on the path went the god great along it according to his wish



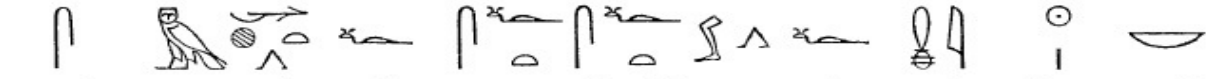
emχet tawi-f neter śepsi χāā - f er

in his two lands. The god sacred rose [and came]



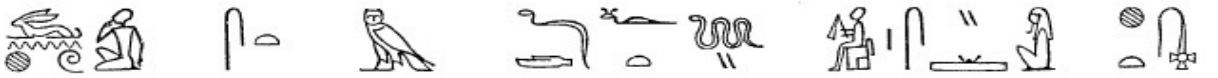
ḥa neteru em Āa-perti ānχ uṯa

forth, the gods of the great double house, life, strength,



senb emχet - f sefetsefet - f mȧ hru neb

health, following him; he strode on as [he did] day every.



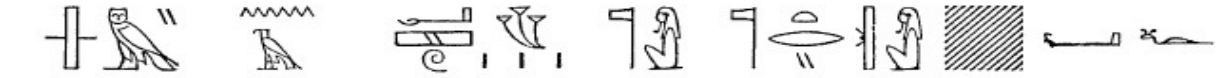
unχu - set em ṯeṭfet śepsi χet

Shot out its fang the serpent sacred, and the fire



ānχet per - θȧ ȧm - f ṯesef ṭer - nes

of life was going out from his own body, it destroyed



ȧmi na āšu neter neteri - f

the dweller among the cedars, the god divine he opened



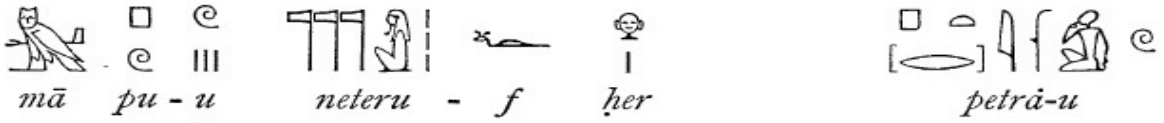
re - f χeru en ḥen - f ānχ uṯa senb

his mouth, the cry of his Majesty, life, strength, health,



peḥ - nef *er* *pet* *paut* *neteru* *tuf* *ḥer*

reached up to heaven. The company of the gods it was for [saying],



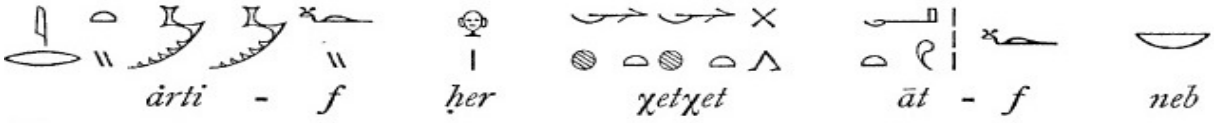
mā *pu - u* *neteru - f* *ḥer* *petrȧ-u*

What is it? and its gods [were] for [saying], What is the matter?



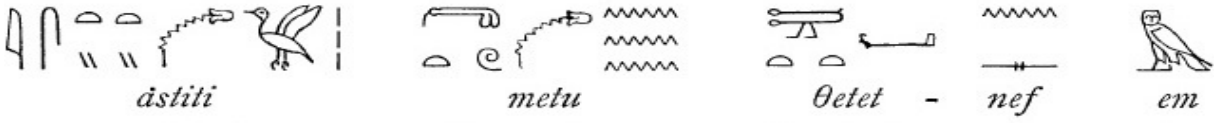
ȧn *qem - f* *er* *uśebt* *ḥer - f*

Not found he [the power] to answer concerning it.



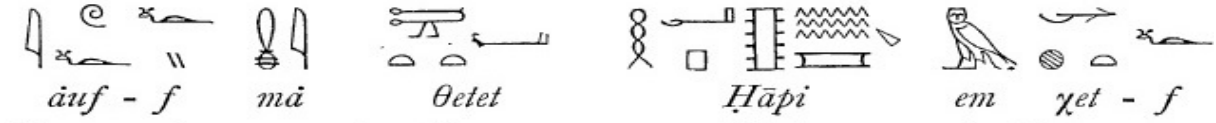
ȧrti - f *ḥer* *χetχet* *āt - f* *neb*

His two jawbones rattled, his limbs all



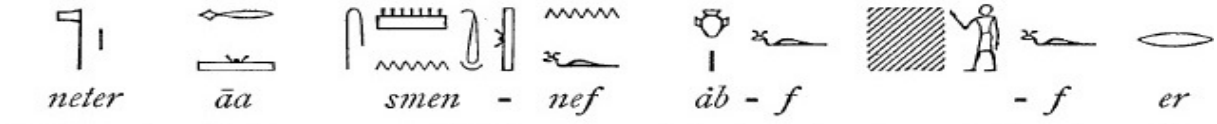
ȧstiti *metu* *θetet - nef* *em*

trembled, the poison gained the mastery in



ȧuf - f *mȧ* *θetet* *Ḥāpi* *em* *χet - f*

his members as gains the mastery Ḥāpi in his course.



neter *āa* *smen - nef* *ȧb - f* *- f* *er*

The god mighty stablished his heart, he cried out to



ȧmi *χet - f* *māi - ten* *nȧ* *χepert* *em*

those in his train :— Come to me, {you [who] are produced} from



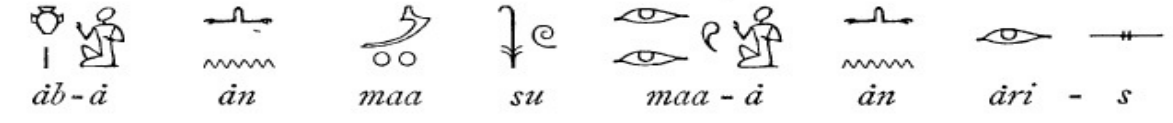
ḥāt - ȧ neteru peru em - ȧ ṭāt reχ - ten

my members, ye gods [who] came forth from me. Cause ye to know



χeperȧ - set ṭemu - entu χet mer reχ - set

Kheperȧ it, [I am] wounded by a thing deadly, knoweth it



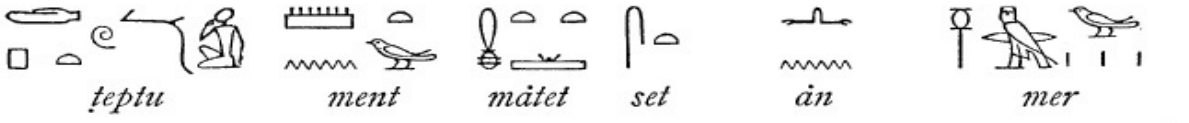
ȧb - ȧ ȧn maa su maa - ȧ ȧn ȧri - s

my heart. Not have seen it my eyes, not hath made it



ṭet - ȧ ȧn reχ - set em ȧri - nȧ nebt ȧn

my hand, not know [I] it who hath done it to me any one. Not



ṭeptu ment mȧtet set ȧn mer

have I tasted pain like unto it, {not [anything]} is more painful



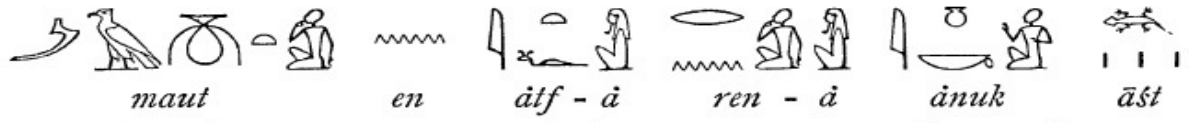
er-es ȧnuk ser sa ser mu χeperu

than it. I am a prince, the son of a prince, the issue produced



em neter ȧnuk ur sa ur

by a god. I am the great one, the son of a great one;



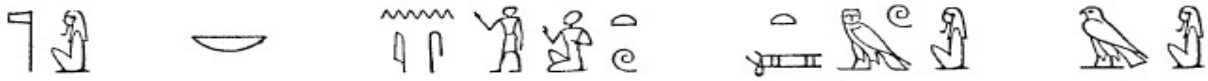
maut en ȧtf - ȧ ren - ȧ ȧnuk āśt

hath thought out my father my name. I am of many



rennu *āšt* *χeperu* *ȧu* *χeperȧ - ȧ* *unu* *em*

names, of many forms, my being existeth in



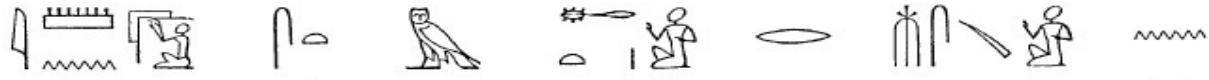
neter *neb* *nȧs - ȧ - tu* *Temu* *Ḥeru*

god every. I have been proclaimed by Tmu and Horus,



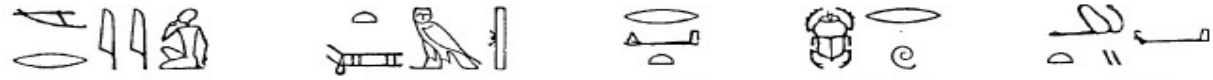
ḥekennu *ȧu* *ťeṭ* *ȧtf - ȧ* *mut - ȧ* *ren - ȧ*

{ the gods who give names. } Have uttered my father and my mother my name,



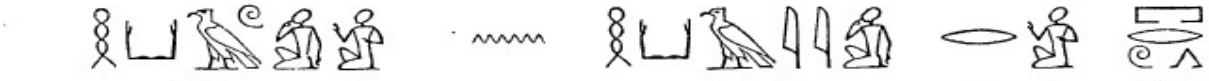
ȧmen - set *em* *χat-ȧ* *er* *mes - ȧ* *en*

hidden was it in my body by my begetter so



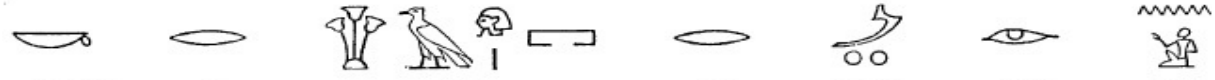
meri *tem* *erṭāt* *χeperu* *peḥti*

that not might be allowed to gain power



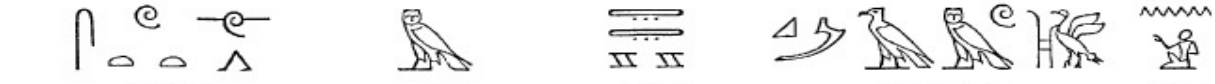
ḥekau - ȧ *en* *ḥekai* *er - ȧ* *peru-*

he who would enchant me by [his] enchantments over me. I had



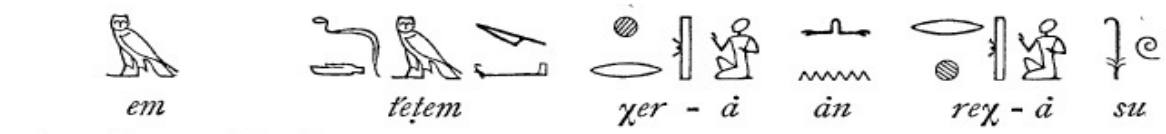
k[uȧ] *er* *ḥa* *er* *maa* *ȧri - nȧ*

come from within to see what I had made,



stutet *em* *taui* *qemamu - nȧ*

[and] was passing through the universe [which] I had created,



em *ṯeṯem* *χer - ȧ* *ȧn* *reχ - ȧ* *su*

when [something] aimed a blow at me, not know I what.



ȧn *χet* *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *ȧb - ȧ* *χeri*

Fire is it? Water is it? My heart containeth



. . . . . *ḥāt - ȧ* *ȧstiti* *āt* *χeri* *mes*

fire, my limbs tremble, my members contain the children



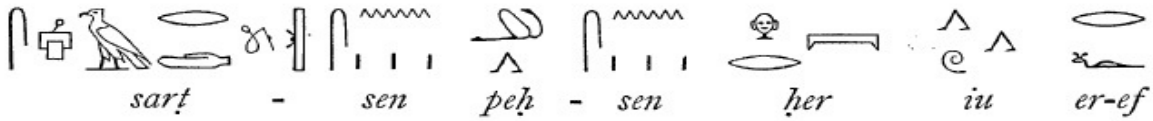
ḥesiu *ȧmmā* *ȧntu - nȧ* *mesu - ȧ*

of quakings. I pray you let be brought to me my children



neteru *χui* *meṭet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,



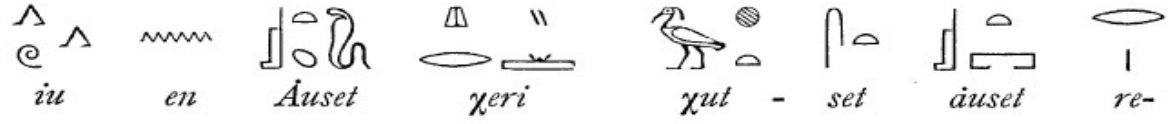
sarṭ - sen *peḥ - sen* *ḥer* *iu* *er-ef*

their powers they reach to heaven. Came to him



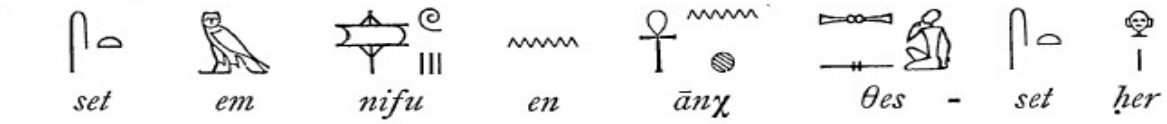
mesu *neter* *neb* *ȧm* *χeri* *ȧkebu - nef*

[his] children, god every there with his cries of weeping.



iu *en* *Ȧuset* *χeri* *χut - set* *ȧuset* *re-*

Came Isis with her powerful words, the place of



set em nifu en ānχ θes - set ḥer

her mouth with the breath of life, her incantations



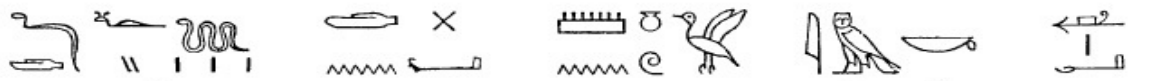
ṭer ment meṭṭu - set seānχ ḳa

destroy diseases, her words make to live dead



ḥeti ṯeṭ - set mā pui ȧtf neter petrȧ

throats. Said she: What is this, O father divine, what is it?



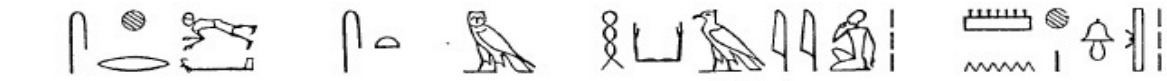
ṯeṭfi ṭen mennu ȧm - k uā

A serpent hath shot sickness into thee, a [thing]



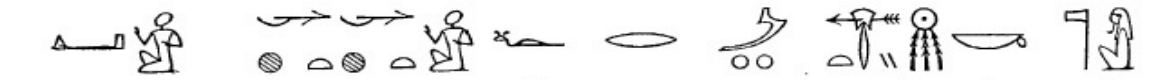
mes - k fa ṭep - f er-k ka

which thou hast made hath lifted up its head against thee. Verily



seχer - set em ḥekai menχ

shall be overthrown it by words of power beneficent,



ṭā - ȧ χetχet - f er maa sati - k neter

I will make it to depart in the sight of thy rays. The god



ṯeseri ȧpu - nef re - f ȧnuk pu śemi

holy opened he his mouth [saying]: I was passing



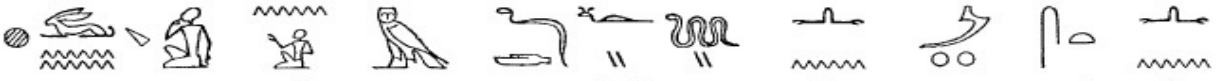
ḥer *uat* *sutut* *em* *tawi* *set - ȧ*

along the way going through the two lands of my country



ȧba *en* *ȧb - ȧ* *er* *maa* *qemamu - nȧ*

wishing my heart to see what I had created,



χunen - nȧ *em* *ťeťfi* *ȧn* *maa* *set* *ȧn*

[when] I was bitten by a serpent not saw [I] it.



χet *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *qebebḥ - kuȧ* *er*

Fire is it? Water is it? I am colder than



mu *śemem - kuȧ* *er* *seśet* *ḥāt - ȧ* *neb*

water, I am hotter than fire. Members my all



er *χeri* *fetet* *tuȧ* *ȧstiti*

[are] in a state of sweat. I tremble,



maat - ȧ *ȧn* *smen* *ȧn* *qemḥu - ȧ*

my eye is without stability, not can I see



pet *ḥu* *mu* *ḥer ḥrȧ - ȧ* *em* *trȧ*

the heavens. Riseth water on my face [as] in the time



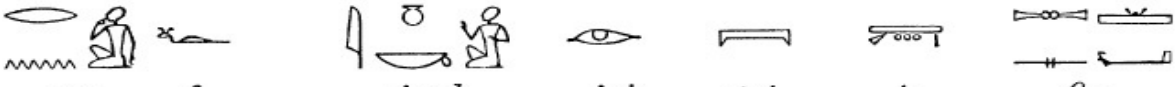
en *ṣemu* *ṯeṭ* *ȧn* *Ȧuset* *en* *Rā* *ȧ* *ṯeṭ* - *nȧ*

of summer. Said Isis to Rā :— O tell me



ren - *k* *ȧtf* - *ȧ* *neter* *ānχ* *sa* - *tu* *ḥer*

thy name, O my father divine, {[for] liveth} the person who [hath power] over



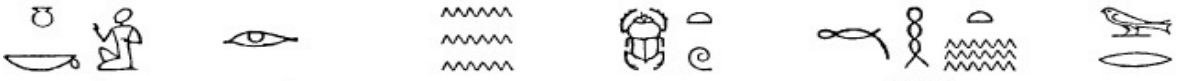
ren - *f* *ȧnuk* *ȧri* *pet* *ta* *θes*

his name. [Said Rā] :— I am the maker {of the heavens} {and the earth,} knitting together



ṭuu *qemamu* *unnet* *ḥer* - *f*

the mountain land, and creating what existeth upon it.



nuk *ȧri* *mu* *χepertu* *Meḥt* - *ur*

I am the maker of the water, {making to come} into being Meht-ur,



ȧri *ka* *en* *mut* - *f* *χeperu*

making the "Bull of his mother", the creator



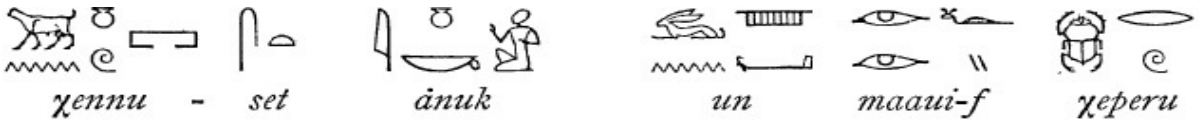
neṫemneṫemiu *nuk* *ȧri* *pet* *seśeta*

of love-joys. I am the maker of heaven and have decked



χuti *ṭāt-ȧ* *ba* *nu* *neteru* *em*

the two horizons, I have placed the soul of the gods



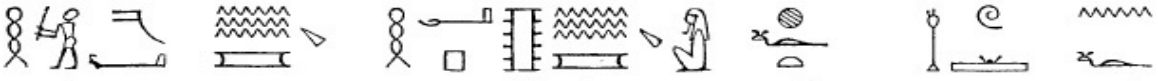
χennu - set ȧnuk un maaui-f χeperu

within it. I am [he who when he] opens his eyes becometh



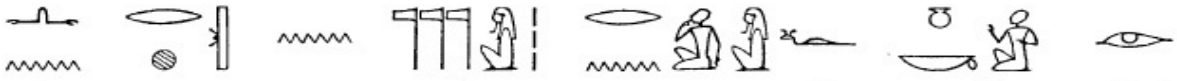
ḥeteṯṯu āχennu maaui-f χeperu kekui

light, [when he] shutteth his two eyes becometh darkness.



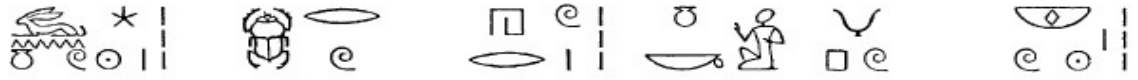
ḥu mu Ḥāpi χeft utu - nef

Rise the waters of the Nile when he giveth the order,



ȧn reχ en neteru ren - f nuk ȧri

not know the gods his name. I am the maker



unnu χeperu hru nuk ȧpu ḥebu

of the hours, the creator of the days. I am the opener of the festivals



renpit qemamu ȧtru nuk

of the year, the creator of streams of water, I am



ȧri χet ānχet er seχeperu kat en

the maker of the fire living making to be done the works of



am nuk χeperȧ em ṭuauu Rā em

the houses, I am Khepera in the morning, Rā in



āḥāu - f *Temu* *ȧmi* *māśeru* *ȧn*

his culmination and Tmu in the evening. [But] not



χesef *met* *em* *śemi - set* *ȧn*

was driven the poison out of its course, not



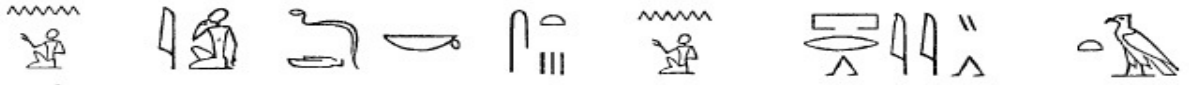
neťem *neter* *āa* *ťeṭ* *ȧn* *Ȧuset* *en* *Rā*

was relieved the god great. Said Isis to Rā :—



ȧn *ren - k* *ȧpu* *em* *na* *ťeṭu - k*

Not is thy name mentioned among the things [which] thou hast said



nȧ *ȧ* *ťeṭ - k* *set* *nȧ* *peri* *ta*

to me. O tell thou it to me, and shall come out the



metu *ānχ* *sa* *ṭemu - tu* *ren - f*

poison. Shall live a person being declared his name.



metu *ťeṭemu - set* *em* *teṭemu*

The poison it burned with burnings,



seχem - nes *er* *nebȧu* *en* *ārt* *ťeṭ* *ȧn*

it was stronger than the flames of fire. Said the



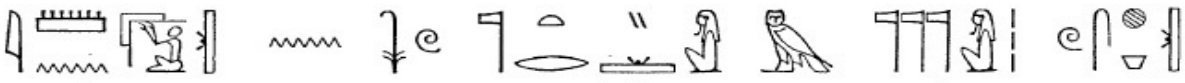
ḥen *en* *Rā* *ṭāt* - *nȧ* *ḥeḥuti* *mā* *Ȧuset*

Majesty of Rā :— I give myself to be searched out by Isis,



per *em* *ren* - *ȧ* *em* *χat*-*ȧ* *er* *χat* - *s*

shall come forth my name from my body into her body.



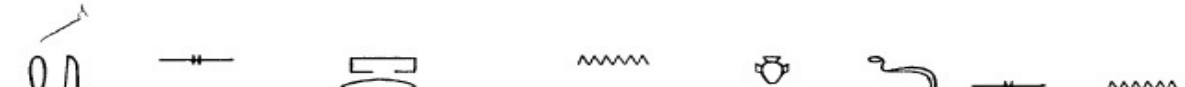
ȧmen *en* *su* *neteri* *em* *neteru* *useχ*

Hid himself the divine one from the gods, wide (*i. e.*, empty)



ȧuset *em* *uȧa* *en* *ḥeḥ renput* *ȧr* *χeperu*

was the seat in the boat of millions of years. When it became



mȧ *sep* *pert* *ent* *ȧb* *ṭeṭ* - *s* *en*

about the time of the coming forth of the heart, she said to



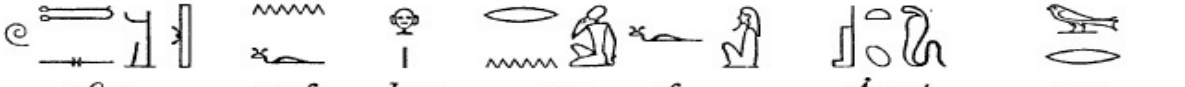
sa *Ḥeru* *senḥa* *ent* *su* *em* *ānχ*

[her] son Horus :— Let bind himself him by an oath sworn by the life



neter *erṭāt* *neter* *maaui*-*f* *neter* *āat*

of the god, that may give the god his two eyes. The god great



uθes - *nef* *ḥer* *ren* - *f* *Ȧuset* *ur*

was taken from him his name, [and] Isis the great lady



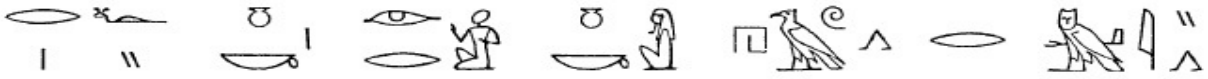
ḥekatu *śept* *metu* *per* *em* *Rā*

of enchantments [said] :— Run, poisons, come forth from Rā.



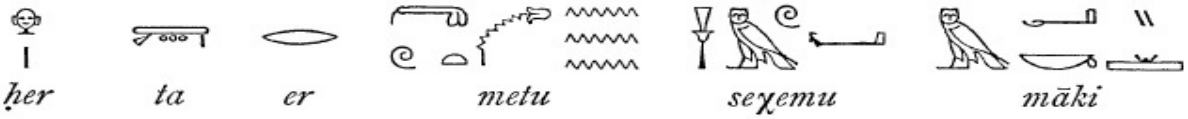
maat *Ḥeru* *peri* *em* *neter* *nubȧu* *en*

O Eye of Horus, come forth from the god and shine without



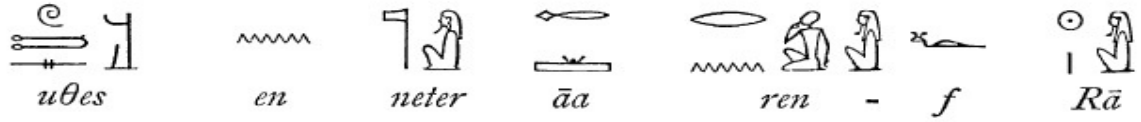
re - f *nuk* *ȧri - ȧ* *nuk* *hau* *er* *mādi*

his mouth. I, I have worked. I dismiss to descend



ḥer *ta* *er* *metu* *seχemu* *māki*

upon the ground the poison which hath been overcome. Verily



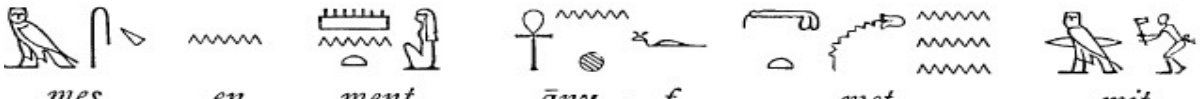
uθes *en* *neter* *āa* *ren - f* *Rā*

hath been taken from the god great his name. Rā,



ānχ - f *met* *mit* *θes rer* *men*

may he live! the poison may it die! and conversely. A certain one,



mes *en* *ment* *ānχ - f* *met* *mit*

the son of a certain one, may he live, the poison may [it] die.



ṯeṭ *en* *Ȧuset* *ur* *ḥent* *neteru*

[This] said Isis, the mighty lady, the mistress of the gods,



reχ *Rā* *em* *ren - f* *ťes-f* *ťeṭet*

who knew Rā in his name his own. To be said



ḥer *tut* *en* *Temu* *ḥenā* *Ḥeru* *ḥekennu*

over an image of Tmu and Horus the divine givers of names,

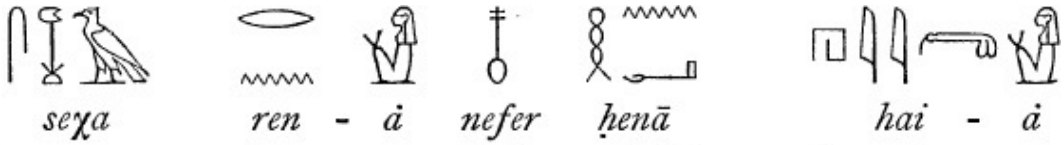


erpit *Ȧuset* *tut* *Ḥeru*

[and over] a figure of Isis, and an image of Horus.

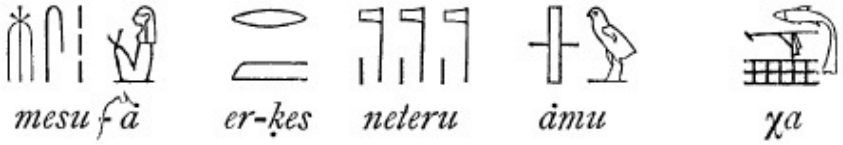
FROM THE MONUMENT OF UAḤȦB-RĀ EM KHU.

[XXVth dynasty.]



seχa *ren - ȧ* *nefer* *ḥenā* *hai - ȧ*

May be remembered my name {[for] good} with [those of] my husband



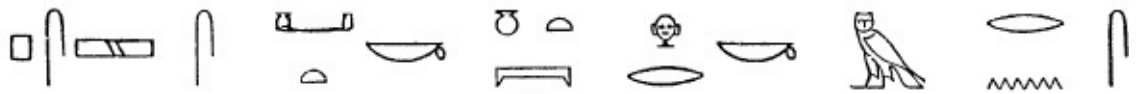
mesu ⌒ ȧ *er-ḳes* *neteru* *ȧmu* *χa*

and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PAṬ TEPEP.

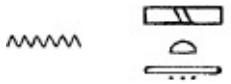
[XXVth dynasty.]

1.



peseś - s *māt - k* *Nut* *ḥer - k* *em* *ren - s*

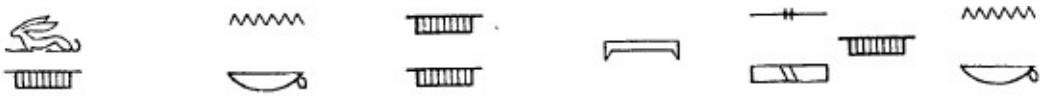
Spreadeth she thy mother Nut over thee in her name



en *śeta*

of "Hidden".

2.



un - *nek* *āā* *pet* *seś* - *nek*

Shall be opened to thee the doors of heaven, shall be unbolted for thee



āā *seḫeṯ* *seśep* - *θ* *mut-k* *nut*

the doors of the stars of light, shall receive thee thy mother Nut.

3.



meṭ *ȧn* *Ṭep* - *ṭu* - *f* *χent* *neter ḥet* *ȧm*

Saith he who is on his hill, the chief {of the divine house,} who is



Ut *neb* *Ta-teser* *neter* *āa* *neb* *qeres*

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,



erṭā - *nȧ* *em* - *sa* - *s* *em* *sa* *neb*

"I work behind her with protection every".

4.



un *āā* *en* *χut* *āḥā* - *k*

Shall be opened the doors of the horizon, thou shalt stand up



ȧref *ta* *pen* *per* *em* *Tem*

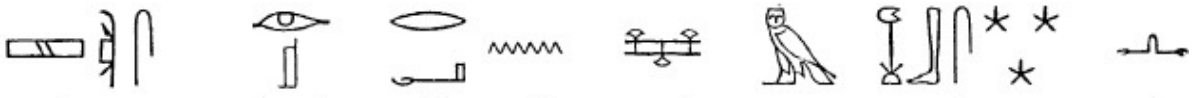
then on earth this coming forth as Tem.

5.



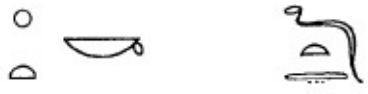
ḥetep - *θ* *χu* - *ȧ* *em* *bener* *neb* *emm*

Thou restest; my strength is with sweetness all among



śesu *Ȧusȧr* *erṭā* - *nȧ* *uat* *em* *χabesu* *ȧn*

the servants of Osiris. I give a way among the stars. Not



mit - *k* *ťetta*

shalt thou die for ever.

6.



ha *Ȧusȧr* *erṭāt* *en* *Ḥeru* *ṭemṭ* - *θu*

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.



neteru *sen* - *sen* *er-k* *em* *ren* - *sen* *pu* *en*

The gods they join with thee in name their of



sen *ent* *ȧteruit*

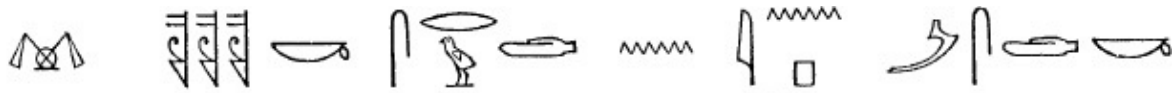
"Brethren of the shrines of the North and South".

7.



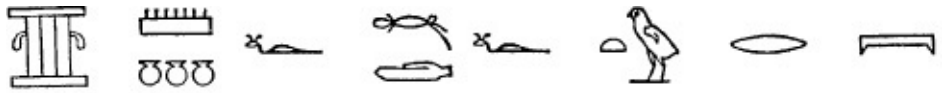
ha *Ȧusȧr* *ȧḥ* - *nek* *neteru* *āt* - *k*

Hail Osiris! Unite for thee the gods thy members,



ṭemṭ *ḳesu* - *k* *seruṭ* *en* *Ȧnpu* *masṭ* - *k*

collecting thy bones. Maketh strong Anubis thy legs



χent *mennu* - *f* *seśeṭ* - *f* *tu* *er* *pet*

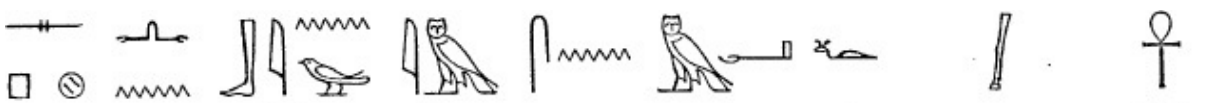
in his building; he leadeth thee into heaven.

8.



ha *Ȧusȧr* *ȧn* - *nek* *Ḥeru* *ȧbu* *neteru* *nebu* *em*

Hail Osiris! {Bringeth to thee} Horus {the hearts} of gods all at



sep *ȧn* *bȧn* *ȧm* - *sen* *mā* - *f* *nem* *ānχ*

once, not is there evil in them {in respect of him,} {[O thou who] again} livest!

9.



renp - *k* *mȧ* *qet* - *k* *Ȧusetet* *uben* - *s* *em*

Thou becomest young as thou wast. Isis she shineth in



pet *en* *ȧb* - *k* *θes-s* *ťet* - *k* *χu* - *s*

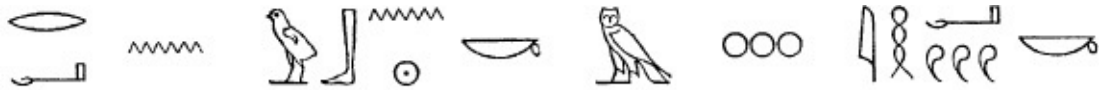
heaven at thy wish, she raiseth up thy body, she strengtheneth



ḥāu - *k* *ťetta*

thy members for eternity.

10.



erṭā - *nȧ* *uben* - *k* *em* *χu* *ȧḥā* - *k*

I have granted that shalt shine thou, in splendour shall be thy limbs;



ȧm - *k* *āś* *seḥetep* - *nek* *ka* - *k*

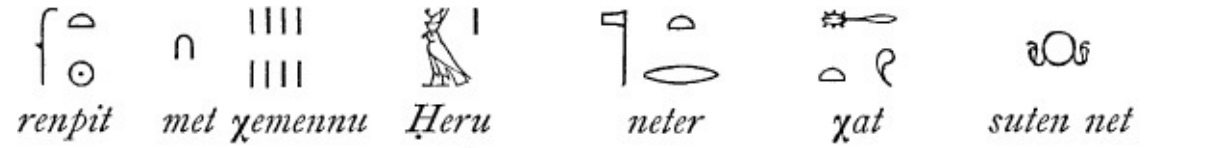
not shalt thou lament; thou art at peace with thy Ka,



seḥetep - *f* - *θu* *ťetta*

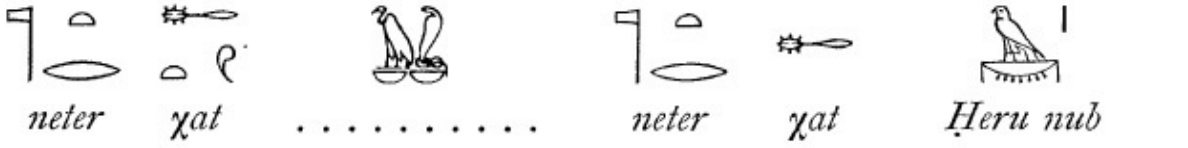
it shall be at peace with thee for ever.

THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.



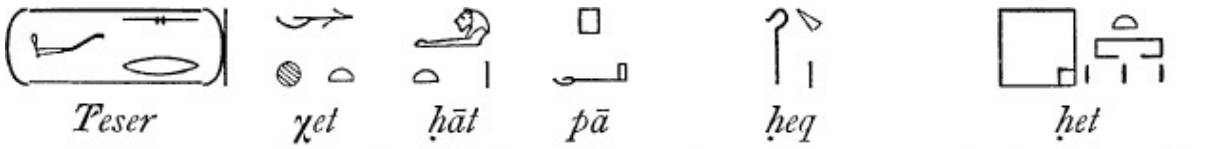
renpit *met χemennu* *Ḥeru* *neter* *χat* *suten net*

Year eighteen of Horus, the divine body, the king of the North and South,



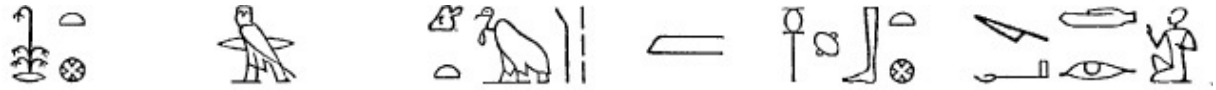
neter *χat* . . . . . *neter* *χat* *Ḥeru nub*

the divine body, {the king of the North and South,} the divine body, the golden Horus,



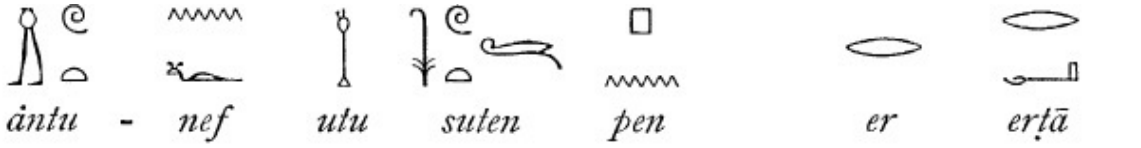
Teser *χet* *ḥāt* *pā* *ḥeq* *ḥet*

Tcheser. When {[to] the hereditary prince,} the governor of the temples



reset *mer* *χenti* *em* *Ābet* *Māṭàr*

of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭàr,



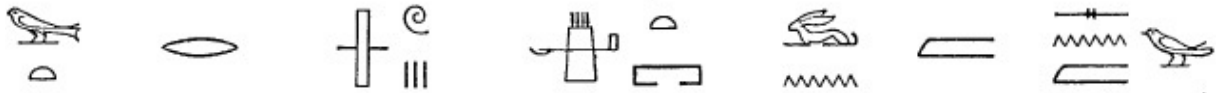
ànṭu - *nef* *utu* *suten* *pen* *er* *erṭā*

was brought to him royal despatch this :— [This is] to make thee



reχ - k *un - ȧ* *ḳer* *qemui* *er* *ȧuset*

to know [that] I am possessing trouble upon the throne



urt *er* *ȧmu* *ḥet āat* *un* *em* *senem*

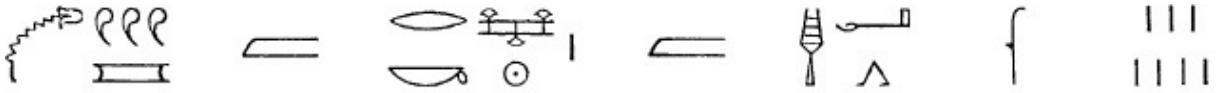
great for those who are in the great house. Is in affliction

(*i. e.*, palace)



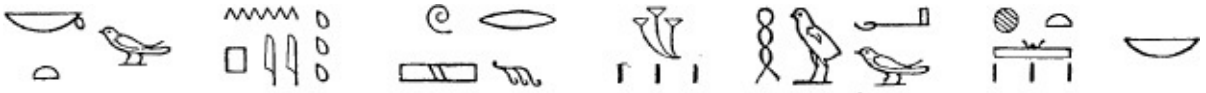
ȧb-ȧ *em* *ṭu* *er* *āa ur* *χeft* *tem* *iu*

my heart because of an evil great exceedingly, for not hath risen



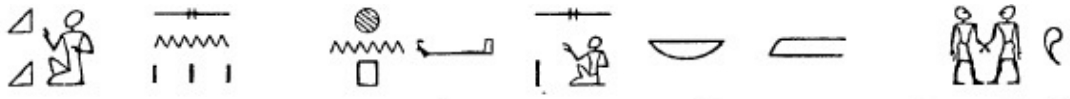
Ḥāpi *em* *rek - ȧ* *em* *āḥā* *renpit* *seχef*

the Nile in my time during a period of years seven.



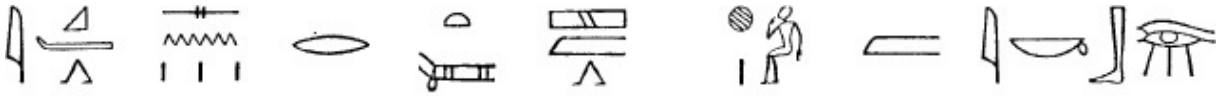
ket *nepi* *uśer* *renpit* *ḥuā* *χet* *neb*

Scarce is grain, are lacking herbs, wanting are things all



qeq - sen *χenp* *sa* *neb* *em* *[sennu]-f*

[which] they can eat. Stealeth man every from his neighbour.



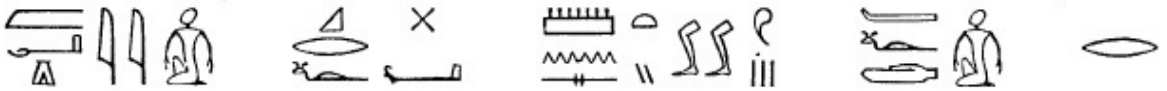
ȧq - sen *er* *tem* *śem* *χi* *em* *ȧkeb*

They would run but cannot move. The babe is in tears,



ḥun *em* *senb* *ȧa* *ȧb - sen*

the child drags himself along, [as for] the old their heart



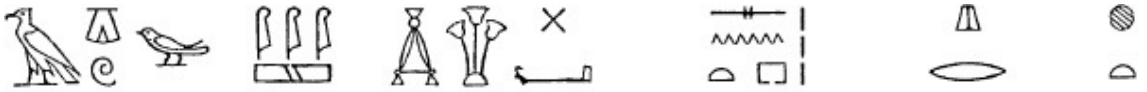
māḳi *qeref* *menseti - u* *ḥufeṭ* *er*

is stricken down; totter their legs [and they] sprawl upon



ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are



aḳu *seśu* *ṭebḥa* *sent* *χer* *χet*

empty of counsel, is broken open the treasury, instead of money



per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated



ȧb - ȧ *ān* *er* *ḥāt* *neṫ* *un* *ȧm - ȧ*

my heart going back to the aforetime upon the deliverer who was in my place



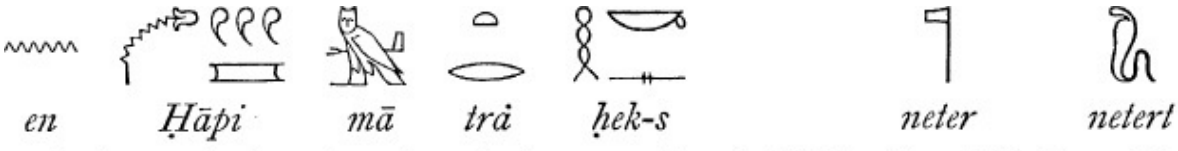
trȧt *neteru* *heb* *χer heb ḥer ṭep* *I-em-ḥetep*

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-ḥetep (*i. e.*, Imouthis)



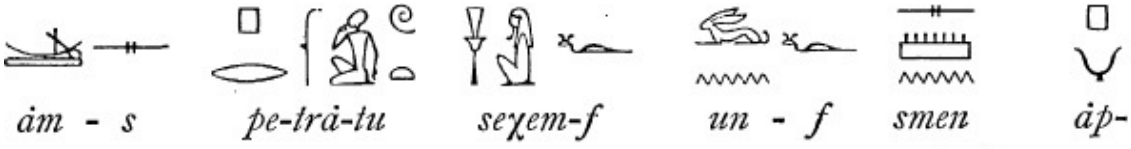
sa *Ptaḥ* *Res-ȧneb-f* *seb* *ȧuset* *mes*

the son of Ptaḥ of his South Wall. Where is the place of the birth
(*i. e.*, of Memphis)



en *Ḥāpi* *mā* *trȧ* *ḥek-s* *neter* *netert*

of the Nile? Who then is its guardian? [What] god [or] goddess



ȧm - s *pe-trȧ-tu* *seχem-f* *un - f* *smen* *ȧp-*

is in it? What then is his form? Is it he who hath announced



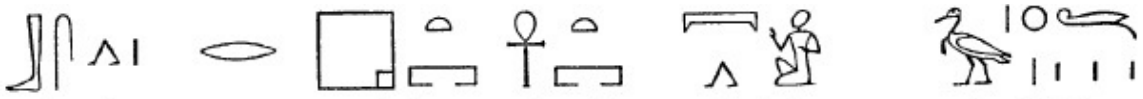
nȧ *āḥā* *renenet* *sem - ȧ* *en* *χent* *Ḥet-seχet*

to me the provisions { of the harvest? } I will go to the dweller in Ḥet-sekhet



su *ermen* *ȧb - f* *en* *sa* *neb* *er* *ȧri - sen*

who weareth out his patience on person every in [what] they do.



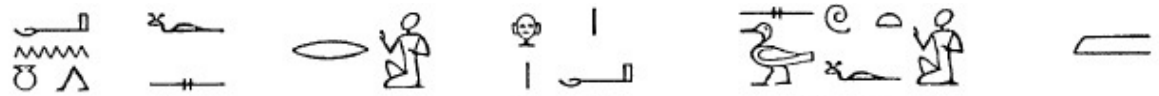
bes-ȧ *er* *ḥet* *ānχet* *peṭ-ȧ* *barā* (?)

I will enter into the house of life, I will unroll the written scrolls,



sem-ȧ *ā* *er - sen* *śȧs* *pu* *ȧri - nef*

I will bring [my] hand upon them. A going forth he made,
(*i. e.*, Māṭȧr)



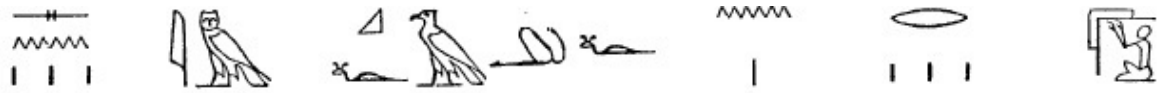
ānnu - f s *er - ȧ* *ḥer-ā* *saut - f - ȧ* *em*

he came back to me immediately, he informed me concerning



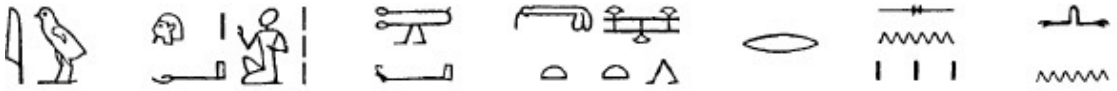
ḥaït *Ḥāpi* *χet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written



sen *ȧm* *qefa - f - nȧ* *reu* *ȧmen*

are they therein. He revealed to me the chapters hidden



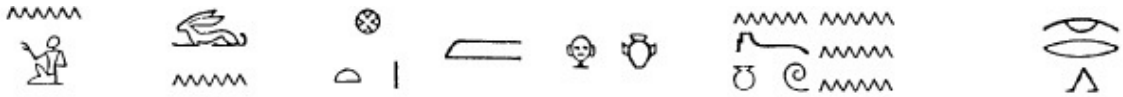
ȧu *ṭepāu* *θet* *metet* *er* *sen* *ȧn*

[my] ancestors took [their] way to them; not [existed]



sen - sen *em* *suten* *ťerťer* *rek* *tem - f*

their seconds with [any] king since the creation of time. He spake



nȧ *un* *nut* *em* *ḥer-ȧb* *ennu* *sper*

to me :— There is a town in the midst of the stream, cometh forth



Ḥāp [*ȧm-s*] *Ābet* *pu* *ren - f* *ḥā* *ḥāt* *pu*

Ḥāpi from it; Ābet is its name, { at the beginning } { the first town } was it.

II.



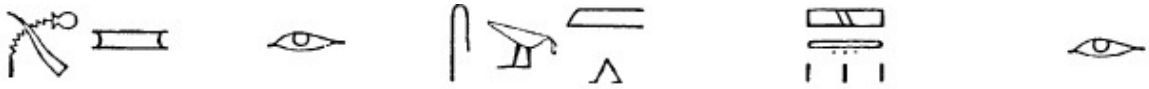
senetemtem *ȧb - ȧ* *ter* *setem - ȧ* *enen* *āq*

Was doubly glad my heart when I heard this. [I] went in,



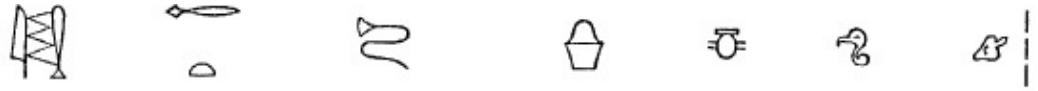
seś *meru* *unχ* *ȧri*

revealed [to me] the superintendents what was sealed. Was made



āb *ȧri* *sem* *śeta* *ȧri*

the libation, was made the celebration of the mysteries, was made



āb *āat* *uṭen* *ta* *ḥeqt* *apṭ* *ȧḥ*

an offering great, an offering of bread, beer, ducks, oxen [and]



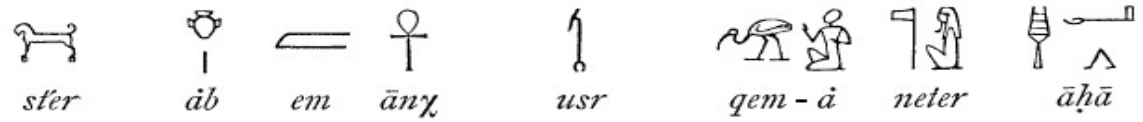
χet *neb* *nefer* *en* *neteru* *neteret* *ȧmu*

things all good to the gods [and] goddesses who are in



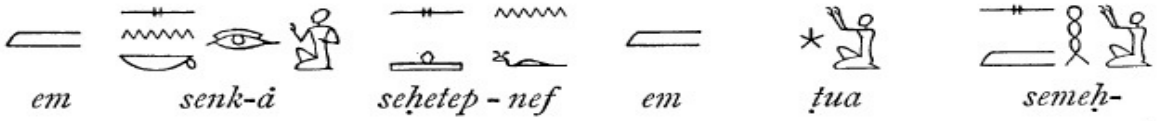
Ābet *tem - tu* *ren - sen* *em* *ḳes*

Elephantine, are proclaimed their names in the place [called]



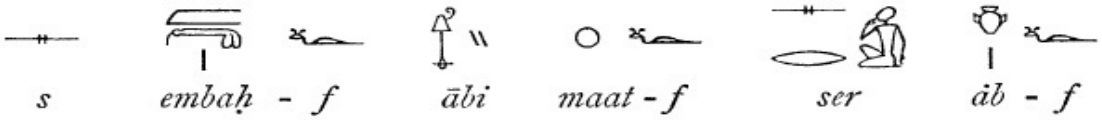
sťer *ȧb* *em* *ānχ* *usr* *qem - ȧ* *neter* *āḥā*

"Resteth the heart in life and strength". I found the god standing



em *senk-ȧ* *seḥetep - nef* *em* *ṭua* *semeḥ-*

before my sight, he was gratified at [my] adoration, and I made



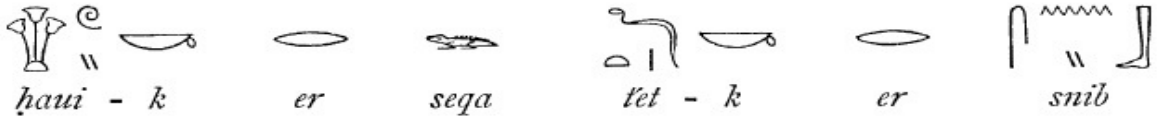
s *embaḥ - f* *ābi* *maat - f* *ser* *ȧb - f*

supplication before him. Opening his eyes, was moved his heart,



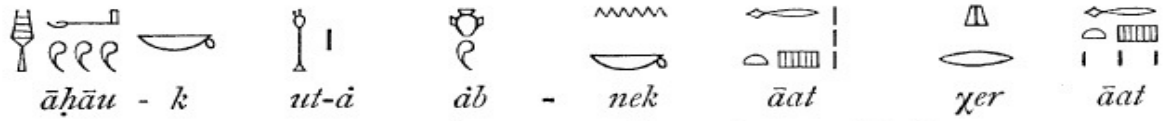
uaťet *χeru - f* *nuk* *χnemu* *nub - k* *āāui-ȧ*

spake his voice, {[saying]: / I am} Khnemu thy creator. My two hands



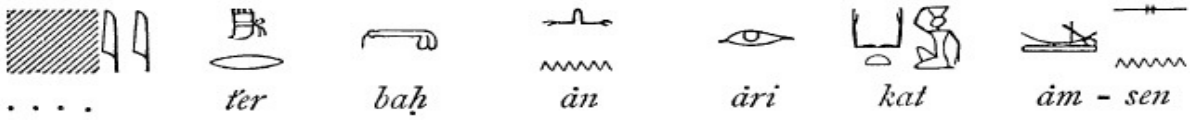
ḥaui - k *er* *seqa* *ťet - k* *er* *snib*

were upon thee to knit together thy body, to make healthy



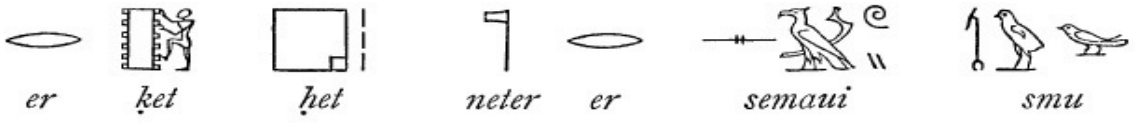
āḥāu - k *ut-ȧ* *ȧb - nek* *āat* *χer* *āat*

thy members; I gave a heart to thee. Stones [lie] upon stones



. . . . *ter* *baḥ* *ȧn* *ȧri* *kat* *ȧm - sen*

. . . from times of old, {[but] no / one hath} done work with them



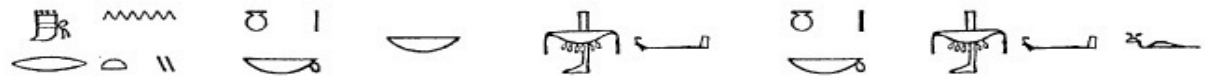
er *ḳet* *ḥet* *neter* *er* *semaui* *smu*

to build the temples of God, to repair what is in ruins,



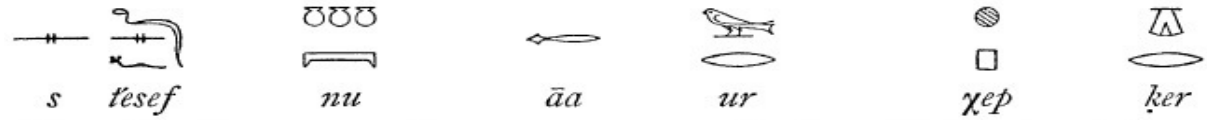
er *ȧb* *ȧterui* *ȧri* *ȧrit* *en* *neb* - *f*

to carve the shrines of the North and South, [or] to do the work of his lord.



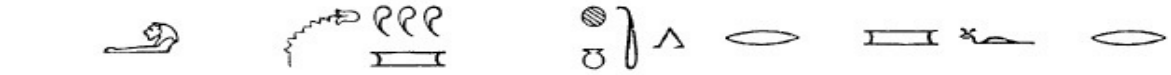
ťerenti *nuk* *neb* *nub* *nuk* *nub* - *f*

Because I am the lord, the creator, I am he [who] formed



s *ťesef* *nu* *āa* *ur* *χep* *ḳer*

himself, the watery abyss great exceedingly which existed from



ḥāt *Ḥāp* *χenθ* *er* *mer* - *f* *er*

the beginning; the Nile riseth at his pleasure to make



senbet *fa* *ḥer* - *ȧ* *ut* - *ȧ* *sem*

healthy the labourer for me. I am the director [and] guide



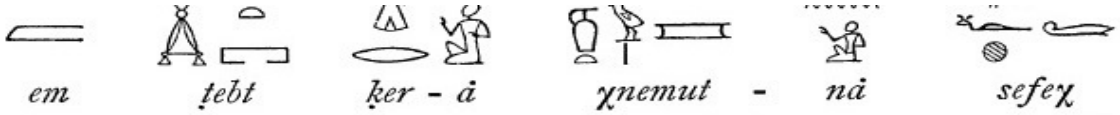
sa *neb* *er* *unnut*-*sen* *tennu* *tef* *neteru*

of mankind all in their hour, a mighty god, the father of the gods,



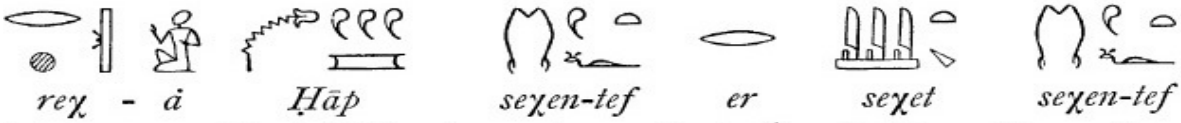
Śu *ur* *ḥer* *ta* *un* *merti*

Shu, the mighty one, the prince of earth. Are the two halves (*i. e.*, east and west)



em *ṭebt* *ḳer - ȧ* *χnemut - nȧ* *sefeχ*

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it



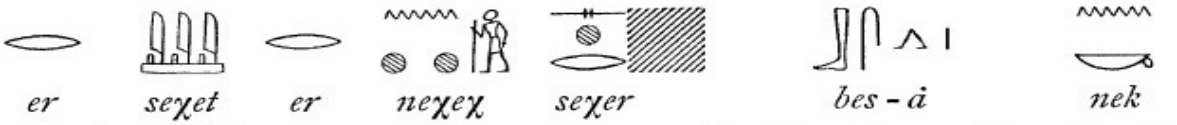
reχ - ȧ *Ḥāp* *seχen-tef* *er* *seχet* *seχen-tef*

I know, Hapi (Nile) he embraceth the fields, his embrace



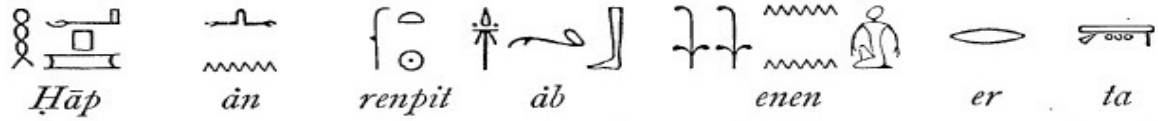
seχ *ānχ* *fent* *neb* *mȧ* *seχen-ut*

maketh abundant {[the means] of life} for nose every, according (*i. e.*, all people) to [his] embrace



er *seχet* *er* *neχeχ* *seχer* *bes - ȧ* *nek*

of the fields. . . . . I will make to flow for thee



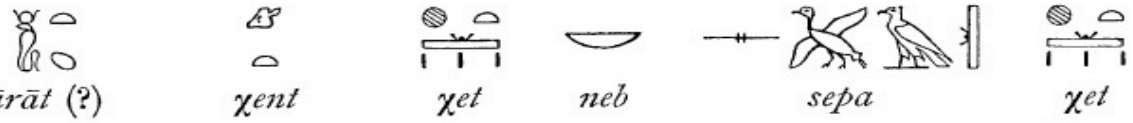
Ḥāp *ȧn* *renpit* *ȧb* *enen* *er* *ta*

Ḥāp (Nile), without a year of need, subsiding upon land



neb *reṭ* *semu* *neb* *en χertu* *χer* *neṯ*

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,



ārāt (?) *χent* *χet* *neb* *sepa* *χet*

the goddess shall be over things all, shall increase things



neb *em* *ḥeḥ* *er* *meḥ* *renpit*

all by millions according to the cubit of the year.

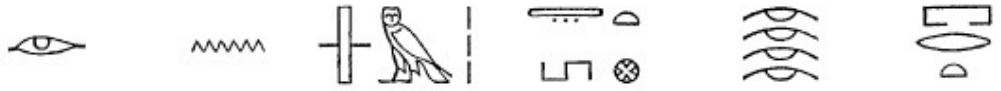
INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]



renpit *XXIII* *Qerpiaiset* *hru* *XXIV* *enti*

Year twenty-three, [month] Gorpaios, day twenty-four, which



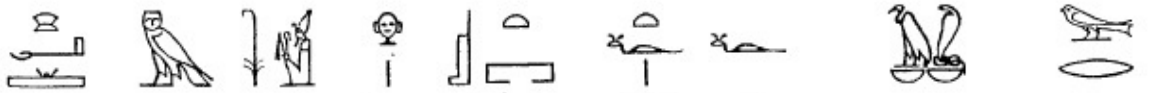
ȧri *en* *ȧmu* *Ta-mert* *ȧbeṭ fṭu* *pert*

maketh according to the people of Egypt month fourth of the spring,



hru *XXIV* *χer* *ḥen* *en* *Ḥeru* *ḥunnu*

day twenty-four, under the Majesty of Horus the child,



χāā *em* *suten* *ḥer* *ȧuset* *tef - f* . . . . . *ur*

diademed as king upon the seat of his father, {King of the North and South,} mighty



peḥpeḥ *smen* *taui* *senefer* *Ta-mert*

of valour, the establisher of the two lands, making happy Egypt,



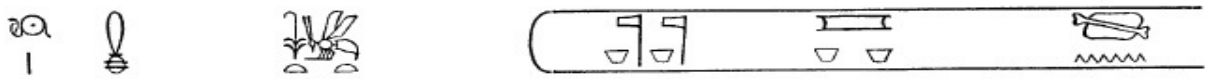
menχ *ȧb* *χer* *neteru* *Ḥeru nub* *uat*

beneficent of heart before the gods, the golden Horus, bestowing



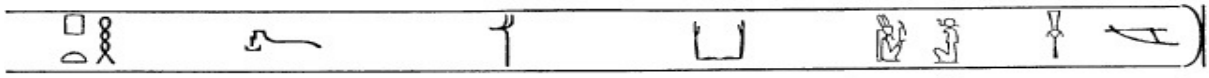
ānχ *en* *hamemu* *neb* *ḥeb* *Ptaḥ* *mȧ* *ȧθi*

life upon mankind, the lord of festivals Ptah like, prince



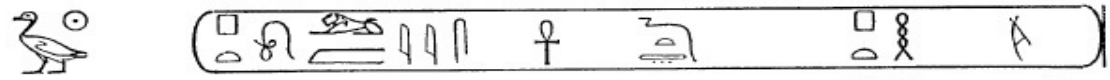
Rā *mȧ* *suten net* (or *bȧt*) *neterui ȧtf* *meri* *āu en*

Rā like, {king of the North and South,} of the gods the father-lovers the heir,



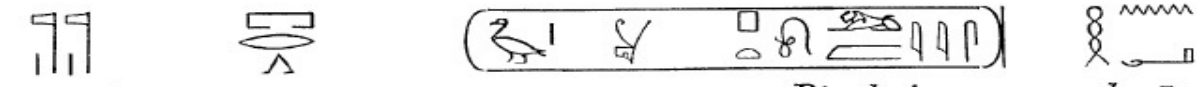
Ptaḥ *setep* *usr* *ka* *Ȧmen Rā* *seχem meri*

of Ptaḥ the chosen one, mighty one of the *ka* the Form of Rā beloved, of Amen,



sa Rā *Ptualmis* *ānχ* *ṭetta* *Ptaḥ* *meri*

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,



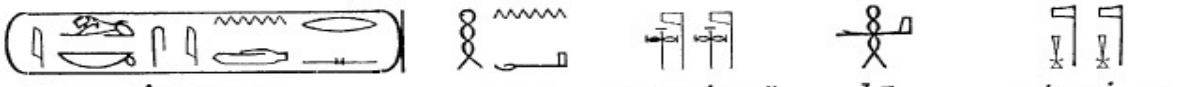
neterui *per* *sa* *en* *Ptualmis* *ḥenā*

the gods made manifest, son of Ptolemy and



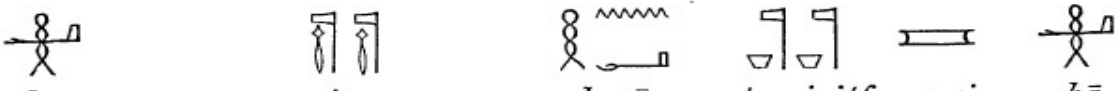
Ȧrsenat *neteru ȧtf* *meri* *āb* *en*

Arsinoë, the gods the father-lovers, [being] priest of



Ȧlksȧnṭers *ḥenā* *neterui neṯ* *ḥā* *neterui sen*

Alexander and of the gods Saviours, and the gods brothers,



ḥā *neterui menχ* *ḥenā* *neterui ȧtf* *meri* *ḥā*

and the gods beneficent, and the gods father-lovers,



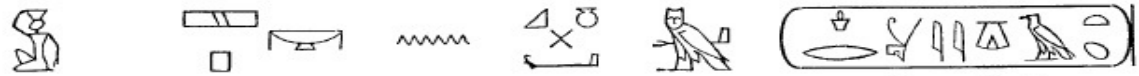
neter *per* *Ptualmis* *sa* *Perriṭes*

and the god made manifest Ptolemy, the son of Pyrrhides,



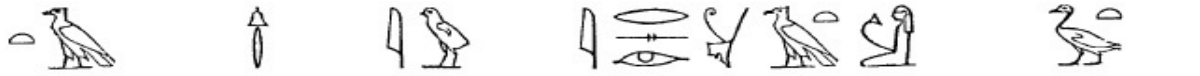
ȧu *Ṭemeṭriat* *sat* *θurimkus*

was Demetria, the daughter of Telemachus,



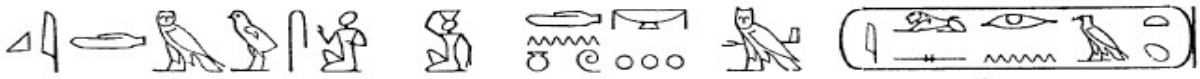
fa *śep* *en* *qen* *mā* *Bareniḳat*

the bearer of the reward of valour of Berenice



ta *menχ* *ȧu* *Ȧrsenat* *sat*

the beneficent, was Arsinoë the daughter



Qāṭmus *fa* *ṭennu* *mā* *Ȧrsenat*

of Cadmus, the bearer {of the basket} of Arsinoë,



ta *sent-s* *mer* *ȧu* *Irenat* *sat*

the sister-lover, was Irene, the daughter



Ptualmis *āb* *en* *Ȧrsenat* *ta*

of Ptolemy, the priestess of Arsinoë, the



ȧtef - s *meri* *hru* *pen* *seχaui* *ȧu* *meru*

father-lover, on day this was made a decree. Were the governors



mau (?) *peru* *neter ḥenu* *ḥeru seśetau* *neter ābu*

of the temples, the priests, {those over the mysteries,} the divine libationers



āq *er* *bu* *ťeser* *er* *smer* *neteru* *em*

[who] go into the place sacred to dress the gods in



satet - *sen* *ḥenā* *ānu neter śāt* *ḥā*

their apparel, and the scribes of the holy books, and



θi *peru ānχ* *ḥenā* *na* *ki* *ābu*

the sages of the two houses of life, and the other priests



i *em* *ȧteruit* *ḥeť net* *ȧu* *Ȧneb-ḥeťet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

TEXTS

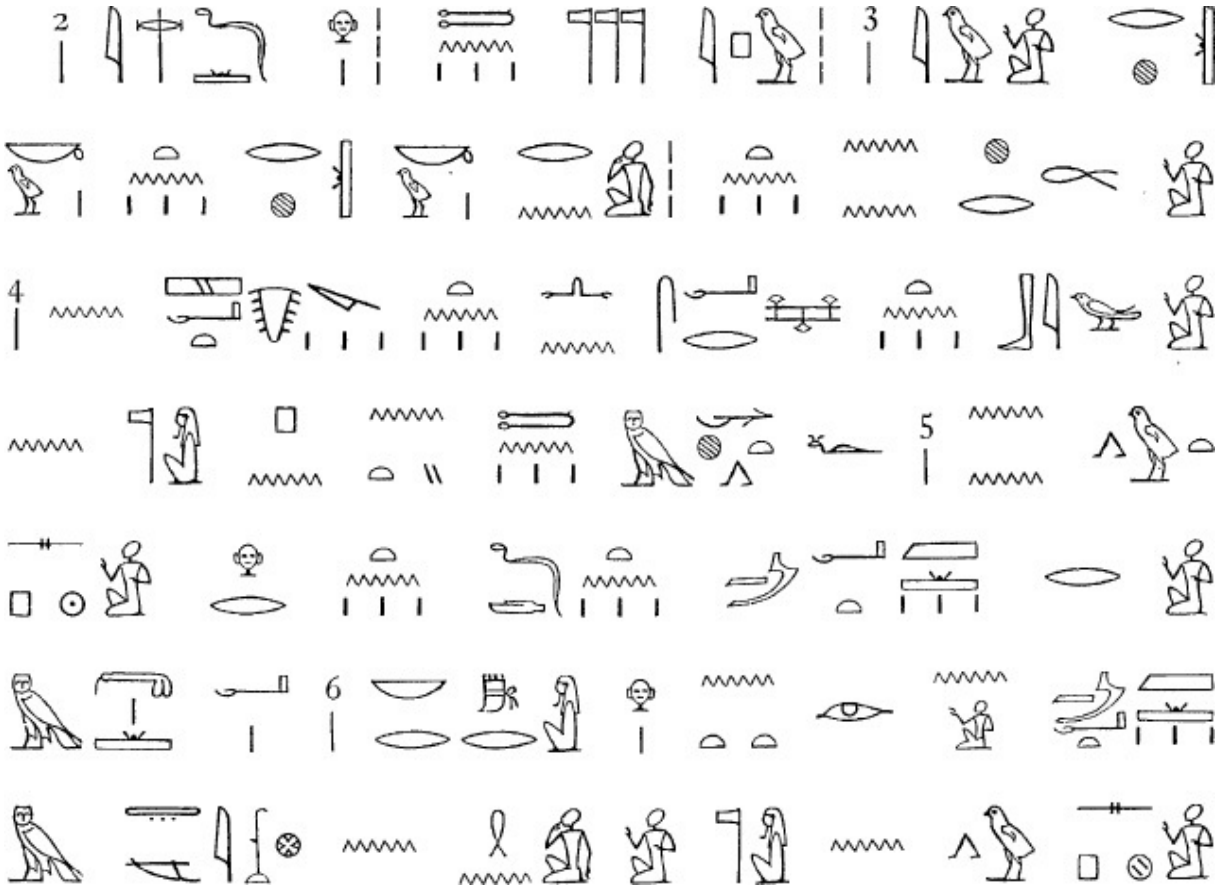
TO BE TRANSLITERATED AND TRANSLATED

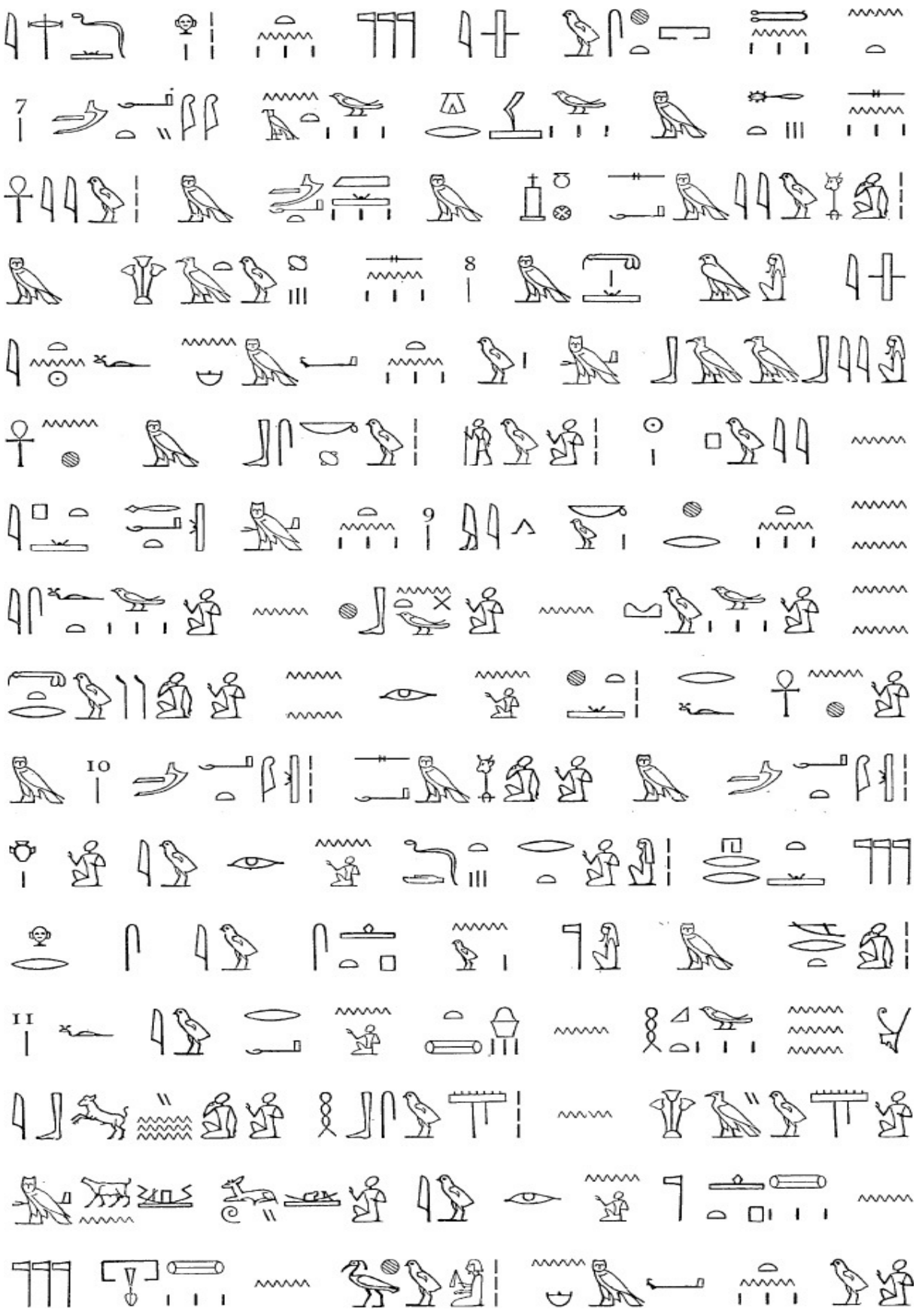
Titles of Usertsen III., King of Egypt.

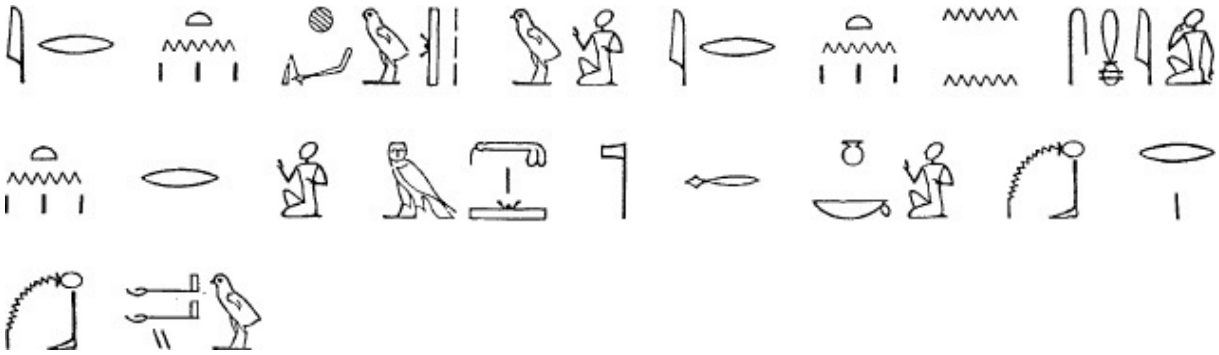


Address to the gods of Judgment.

[From the Payrus of Nebseni.]

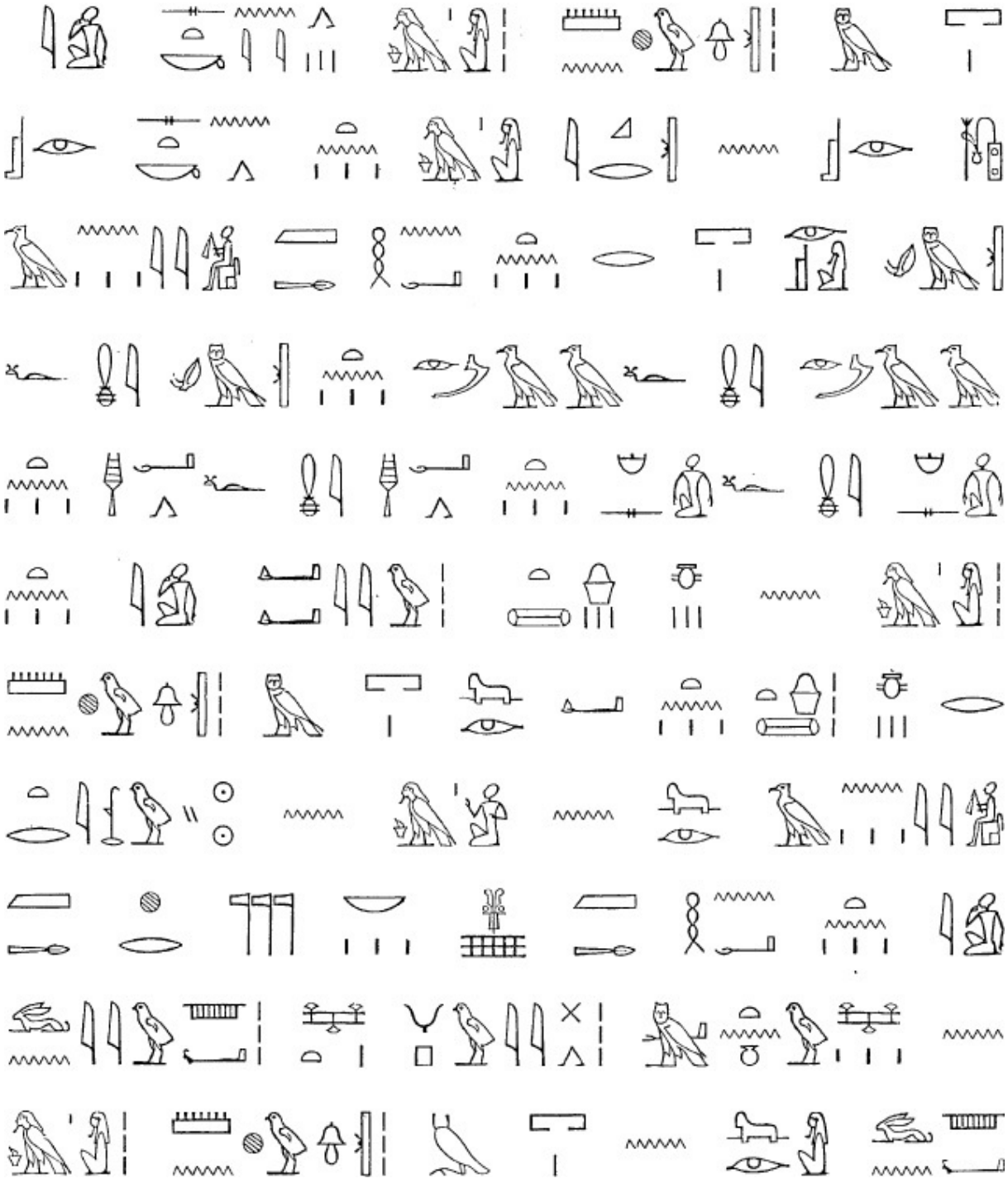






A prayer to the gods of the Underworld.

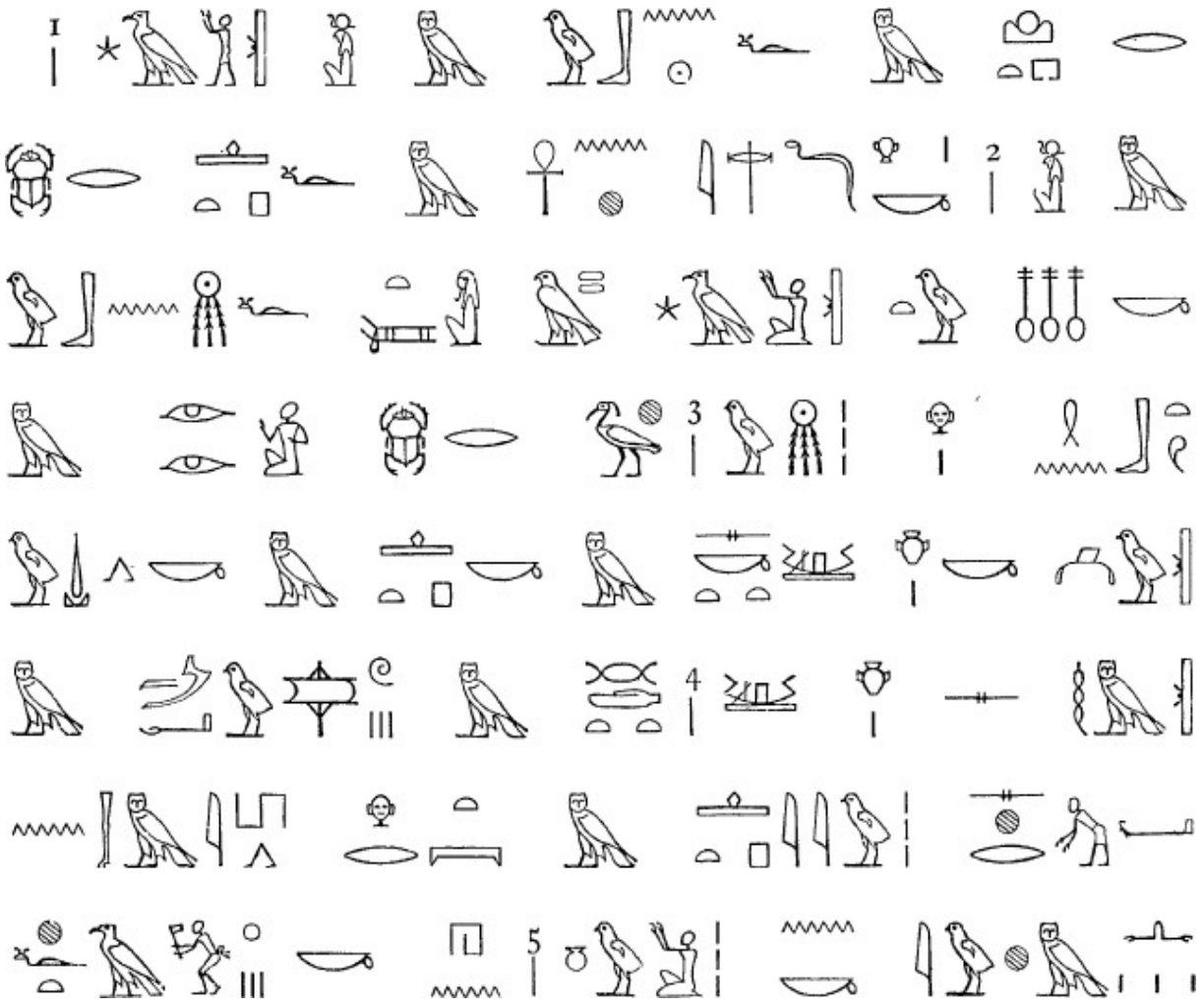
[From the Papyrus of Ani.]

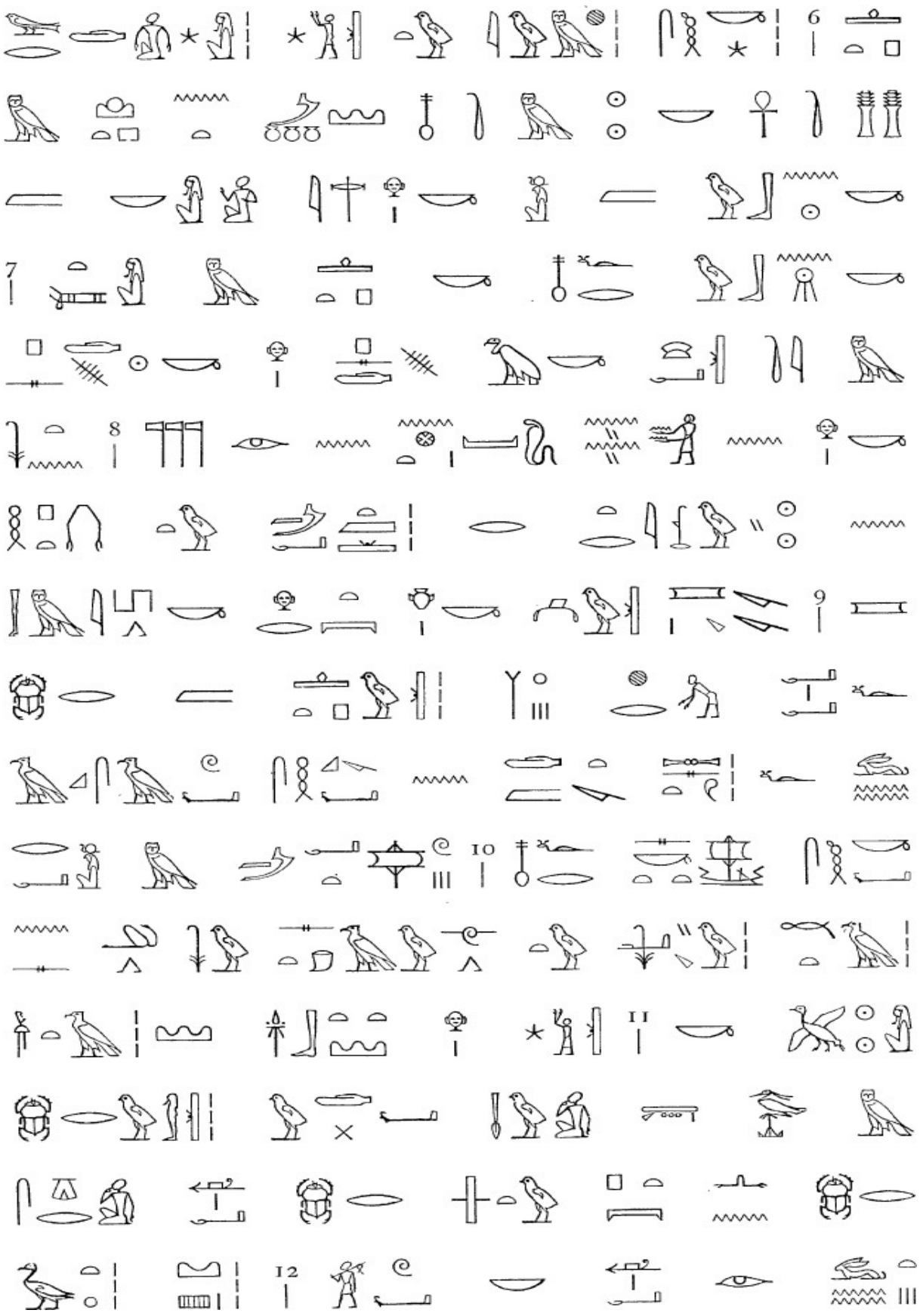


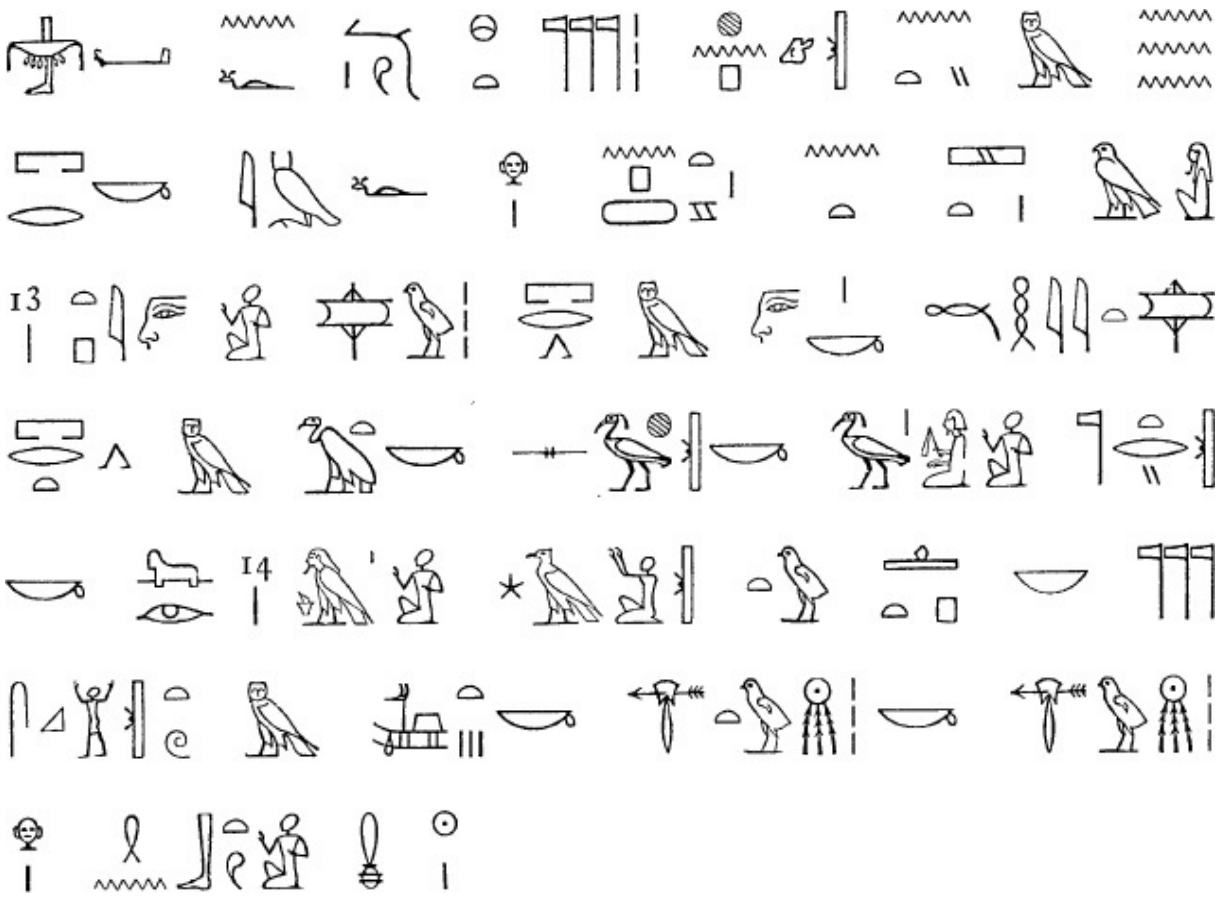


Hymm to Rā.

[From the Papyrus of Ani.]

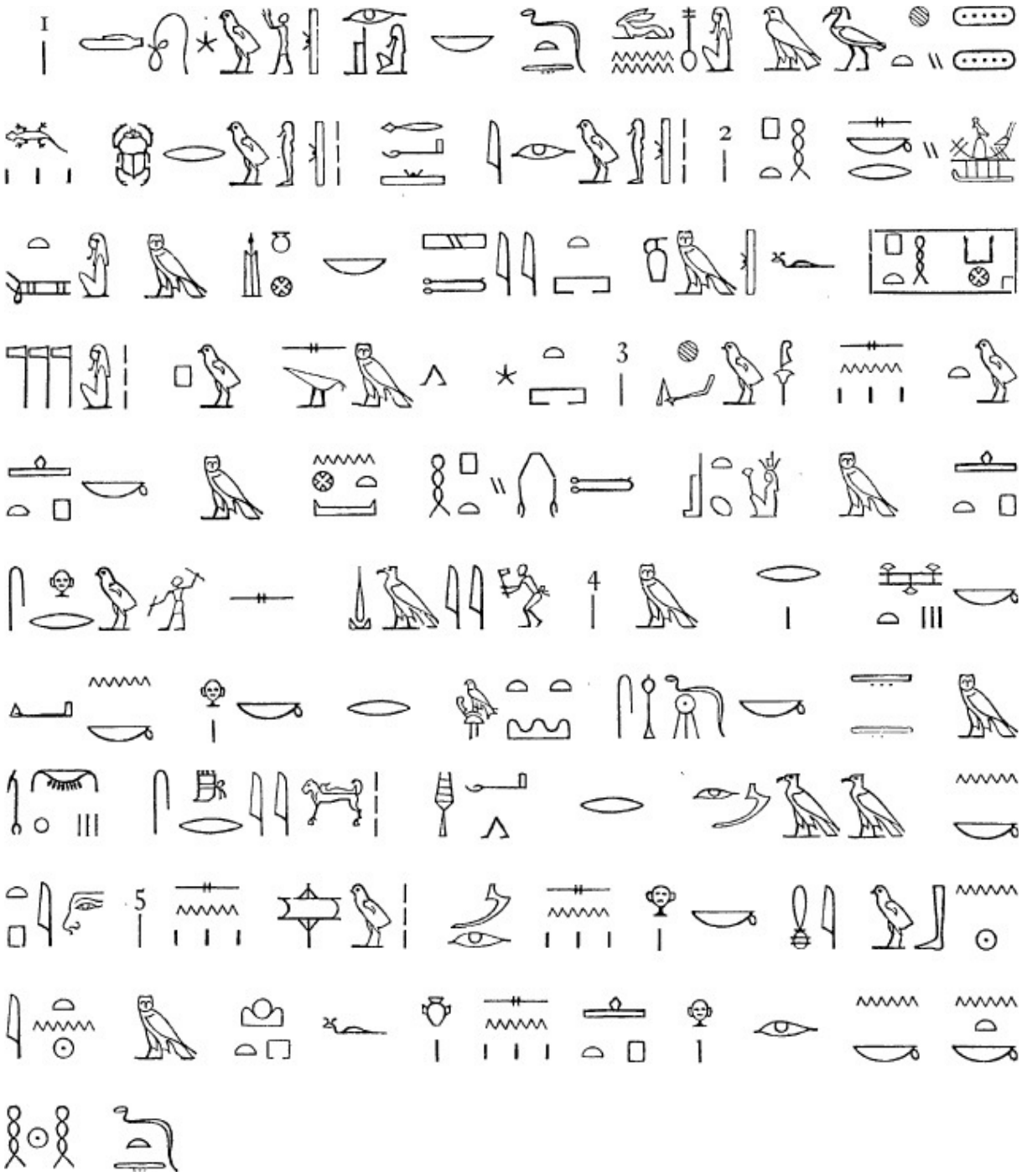






Hymm to Osiris.

[From the Papyrus of Ani.]



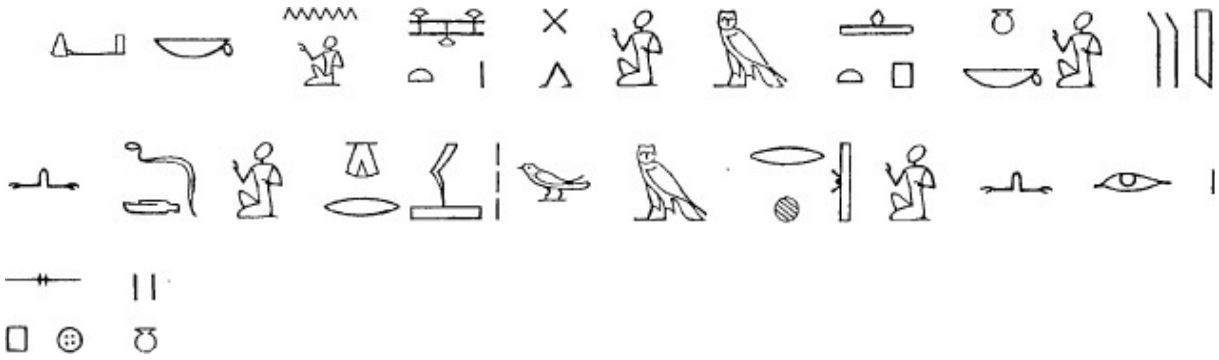
A Litany.

[From the Papyrus of Ani.]

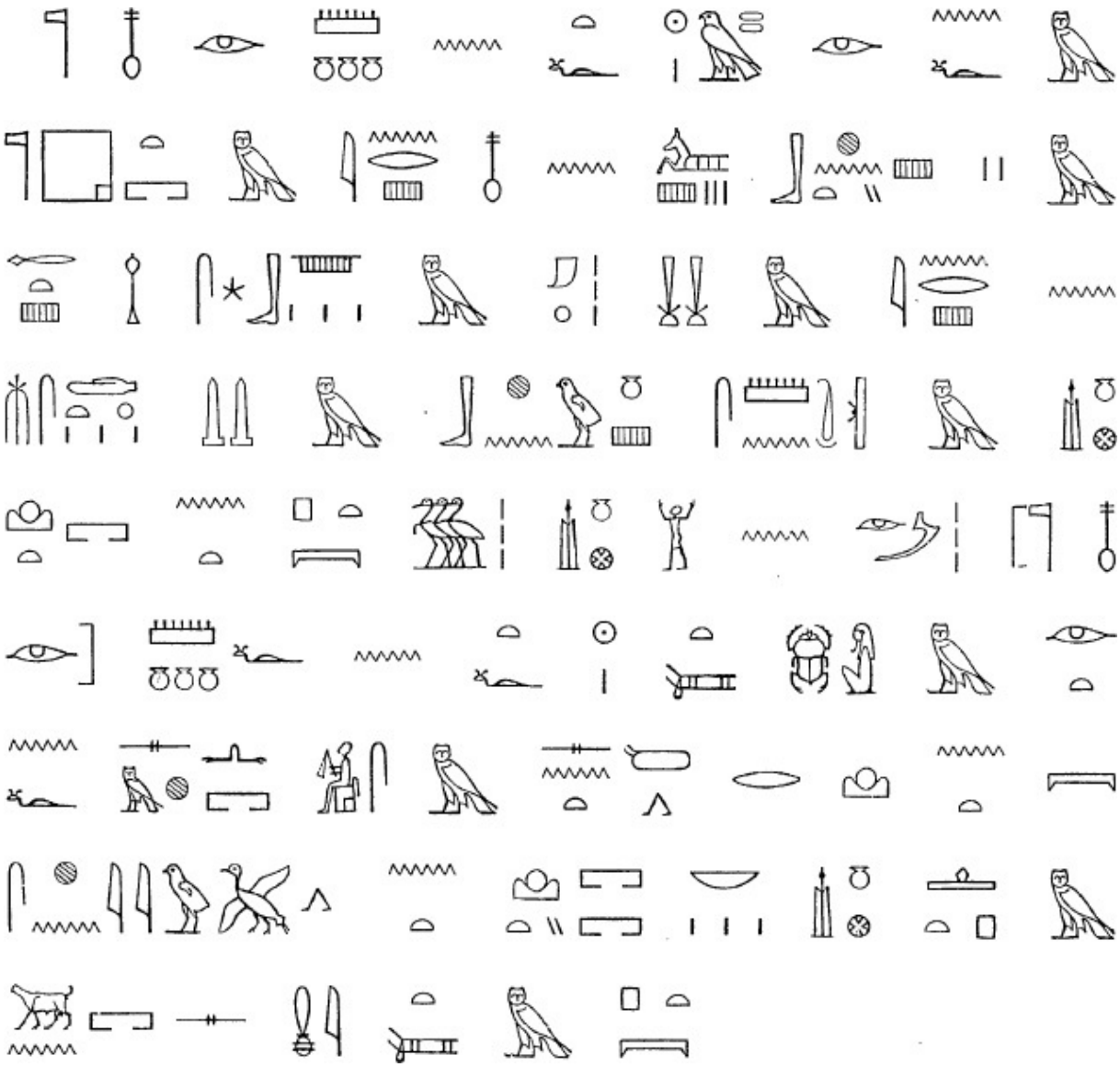
1.
2.
3.
4.

A Prayer of Ani.

[From the Papyrus of Ani.]

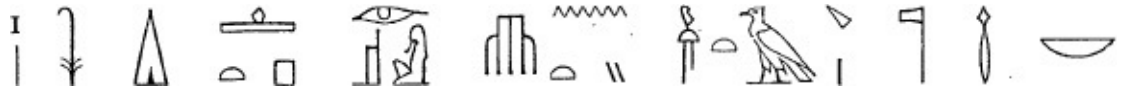


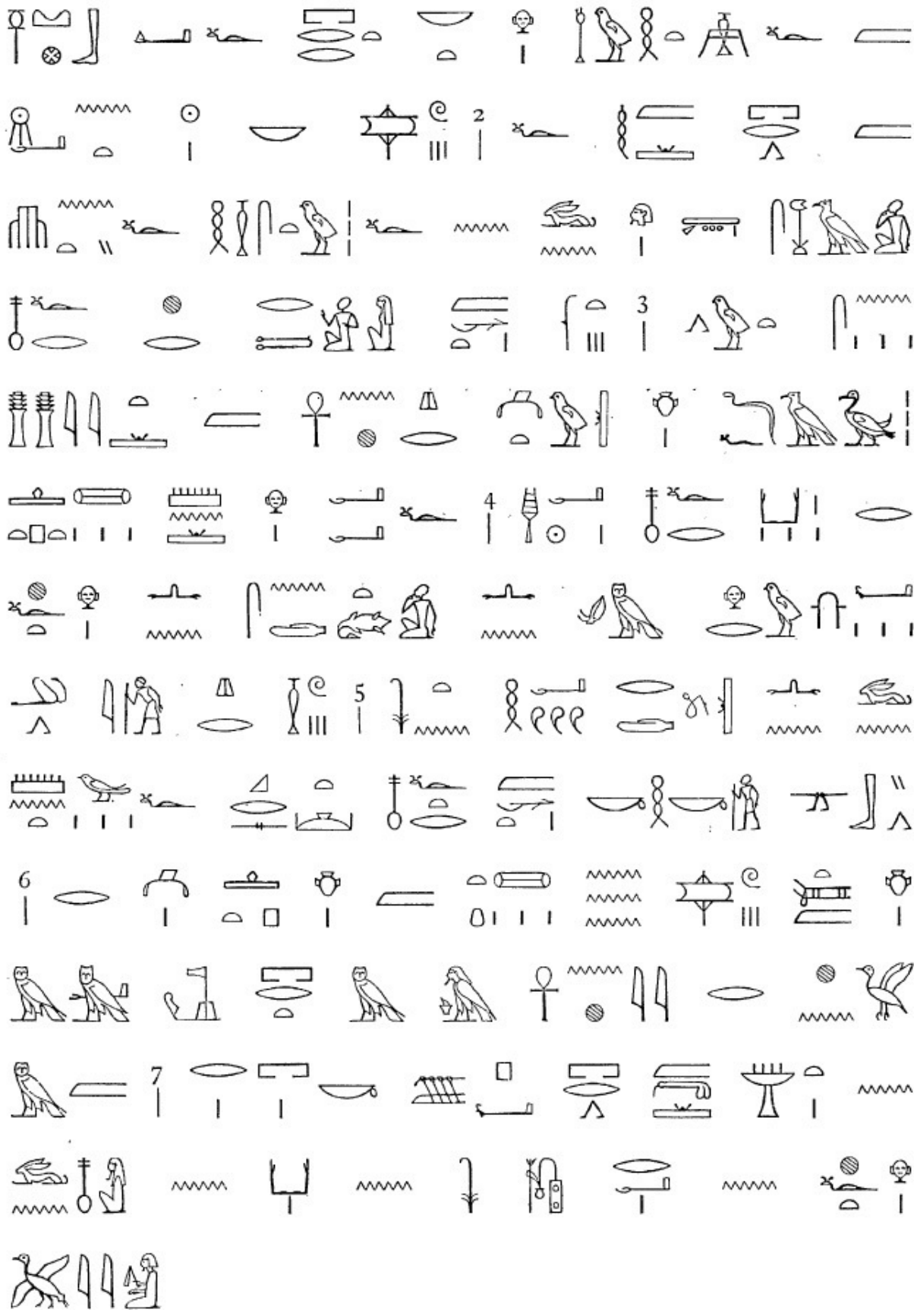
Inscription of Seti I. King of Egypt.



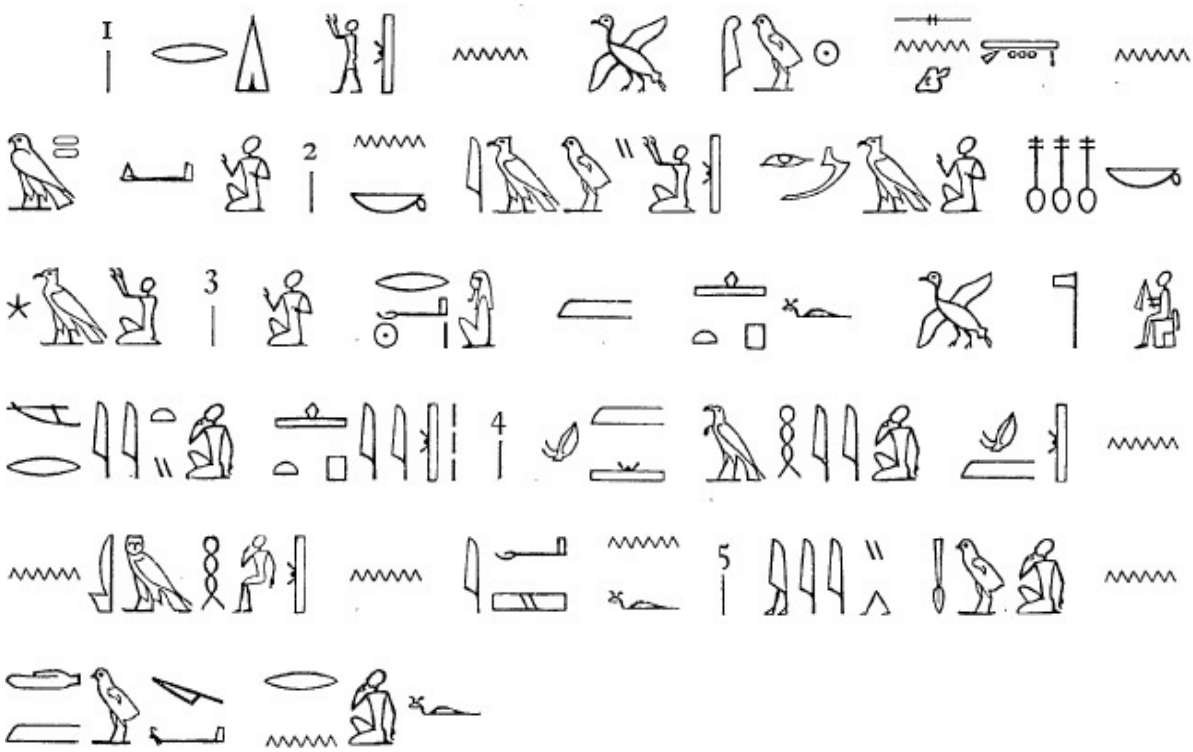
Inscriptions of the scribe Pai.

I.





II.



Hymn to Ȧmen-Rā.

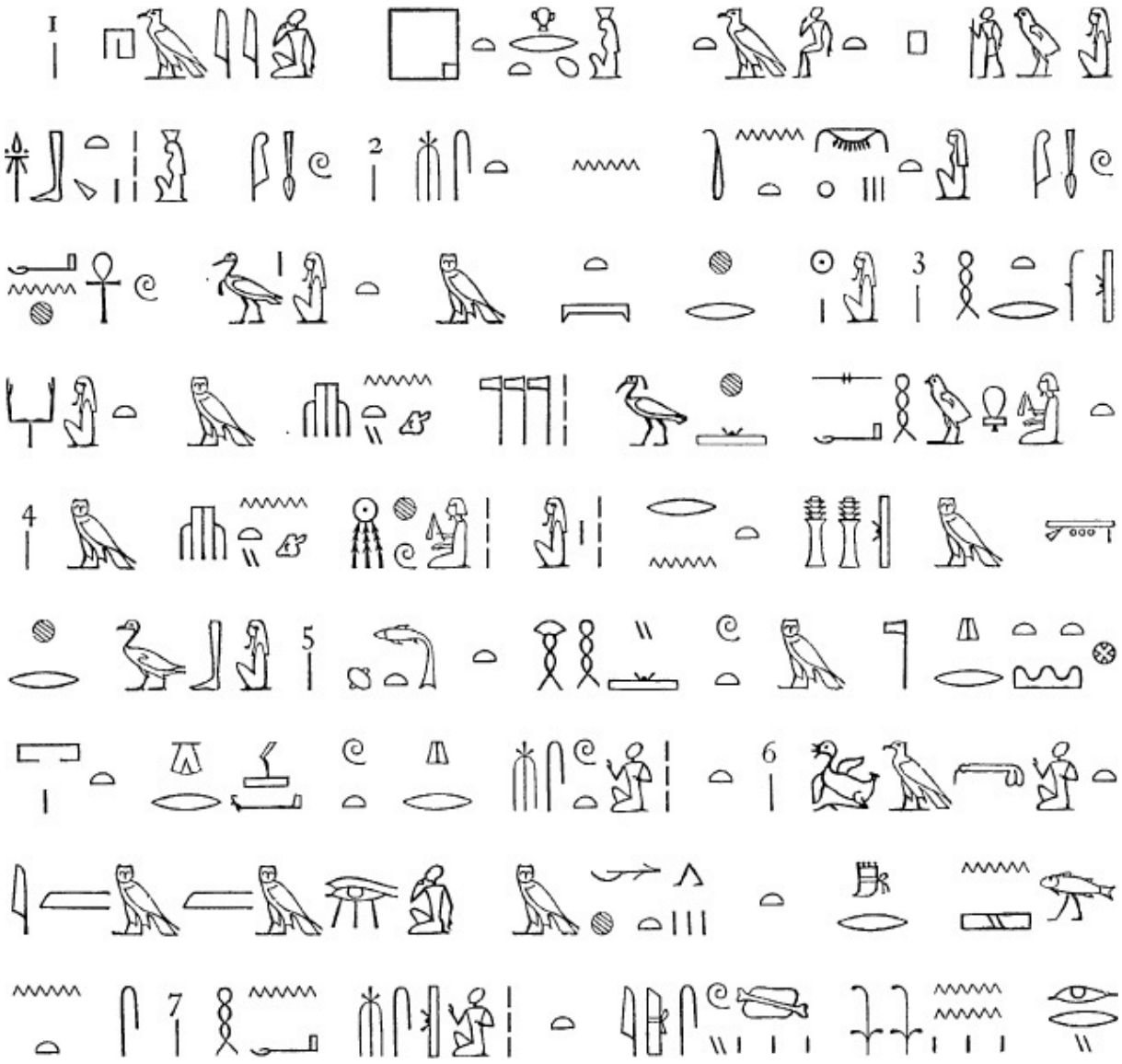
§ X.

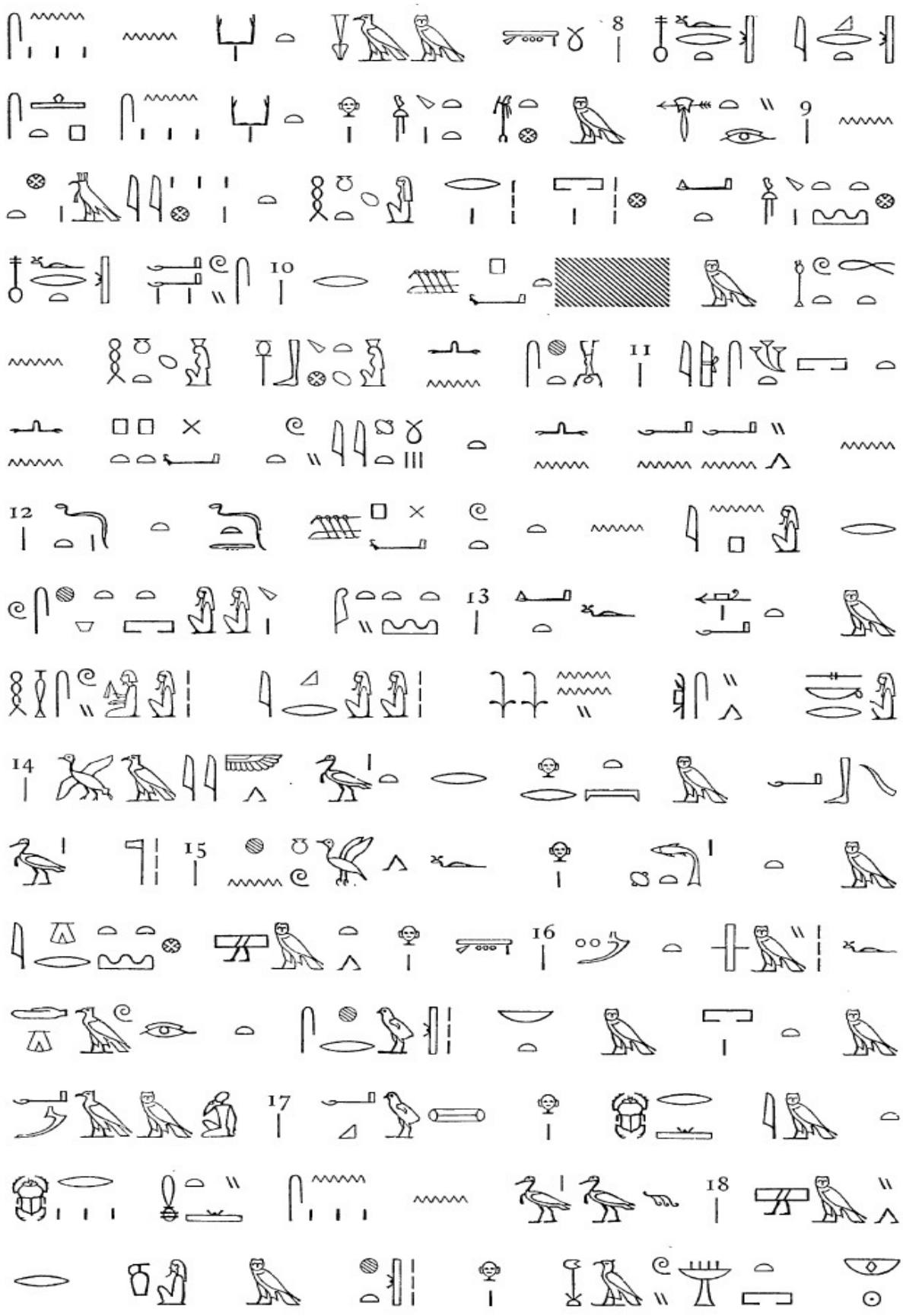


§ XI.



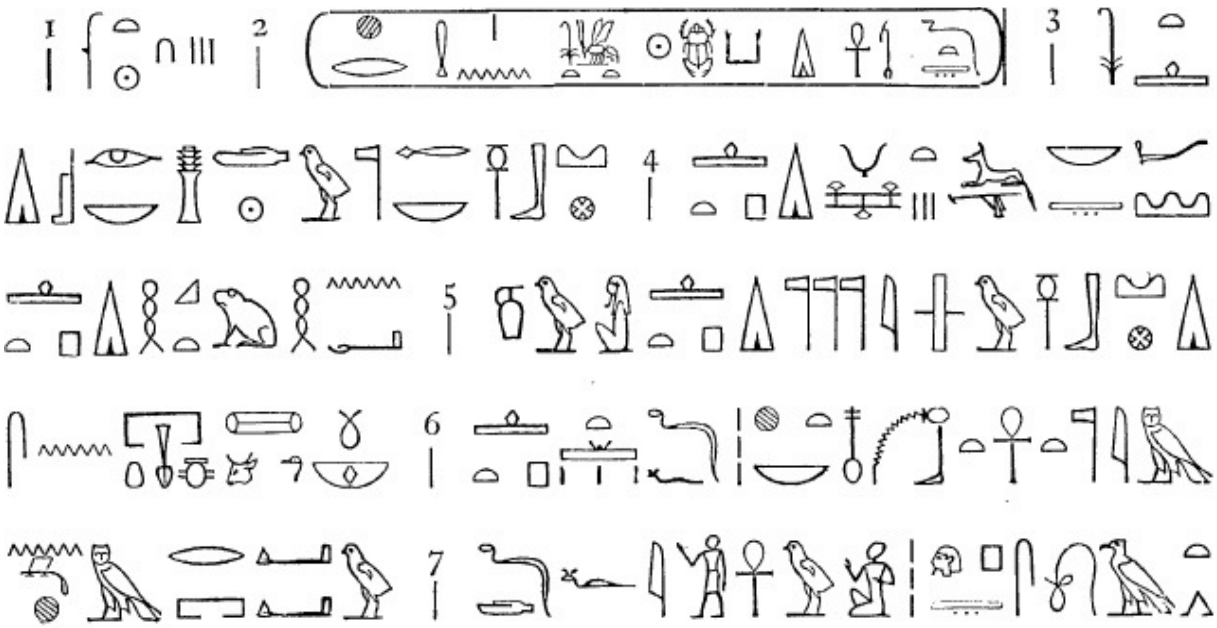
Address to the lady Ta-χerṭ-p-uru-ȧbṭu.

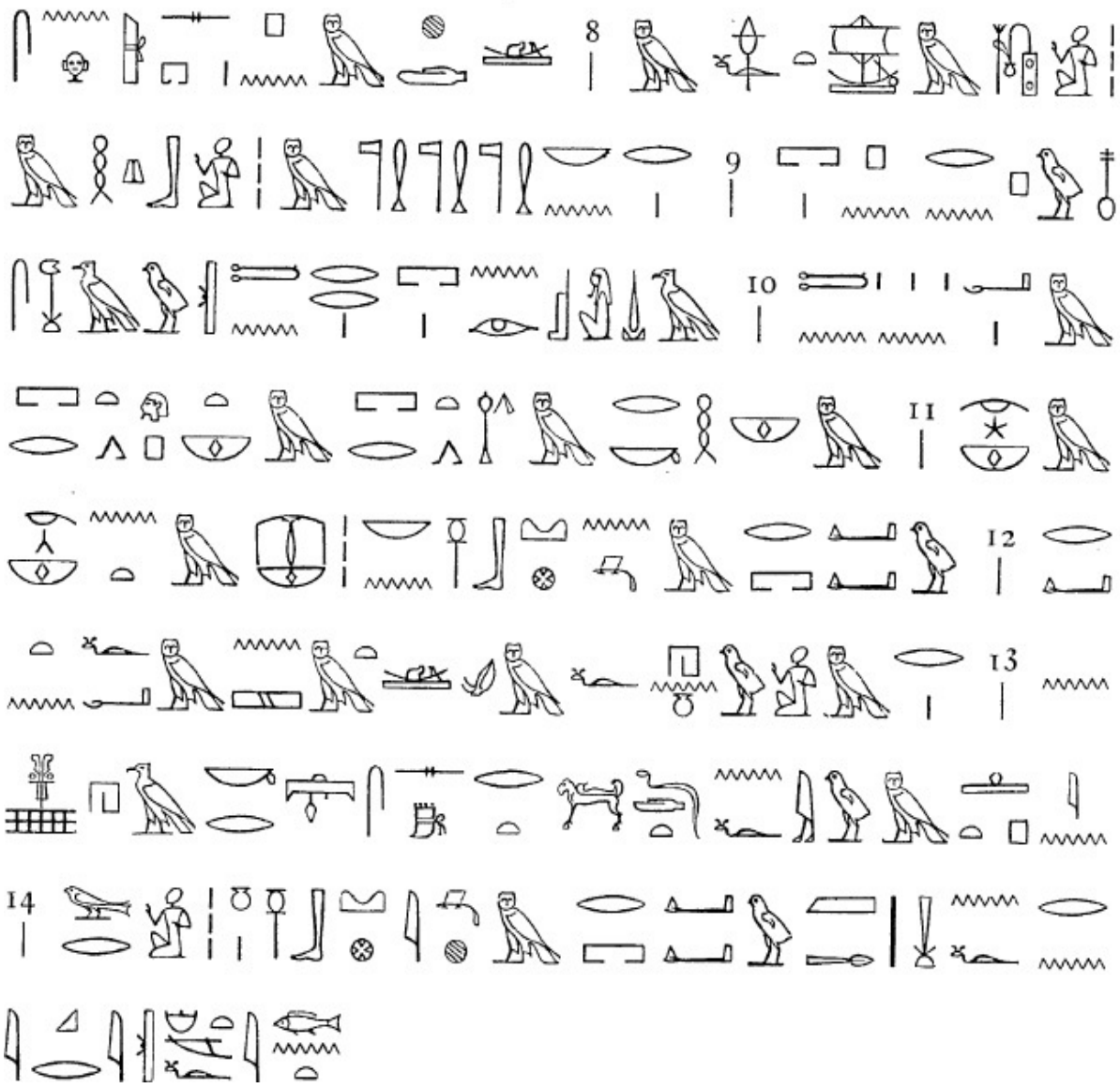






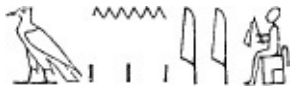
Stele of Ṯāṭāu.



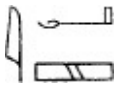

8
9
10
11
12
13
14

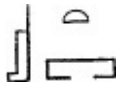
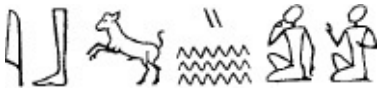
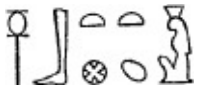
GLOSSARY.

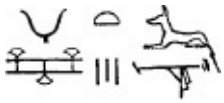
A

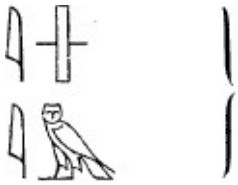
	*Ani*	a proper neme
	*eqesau*	to cut off
	*atet*	moment

Ȧ

	ȧ	I, me
	*ȧ*	I, me
	*ȧ*	O
	*ȧ*	O
	*ȧau*	old age
	*ȧaui*	praise, adoration
	*ȧāχ*	to cry out
	*ȧu*	to be
	*ȧuχemu*	those who do not

	*Ꜣusḏr*	Osiris
	*Ꜣuset*	Isis
	*ḏuset*	place
	*ḏb*	heart
	*ḏbu*	hearts
	*ḏbi*	thirsty man
	*Ꜣbṯu*	nome of Abydos
	*Ꜣbṯu*	city of Abydos
	*Ꜣbtet*	funeral mountain of Abydos
	*Ꜣbtet*	the lady of Abydos
	*ḏbeṯ*	monthly festival
	*ḏpi*	to decree, judge
	*ḏpt*	judgment
	*ḏpui*	messengers, openers
	*ḏpu*	those
	Ꜣp-uat	“opener of ways” *i. e.*, the name of a god





ȧm in, on, among, from, out of



ȧmi the one in



ȧmiu



ȧmu those dwelling in



ȧmtu in



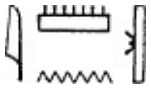
ȧm gracious



ȧm delights



ȧ memmem to weep



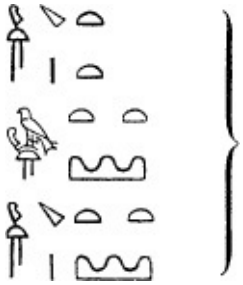
ȧmen hidden



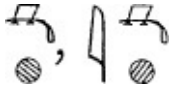
Ȧmenta the hidden place, the West



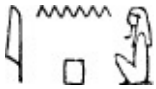
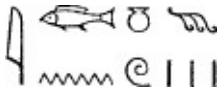
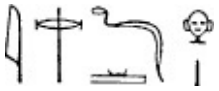
Ȧ mentaiu those in the West

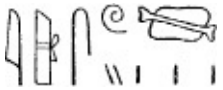
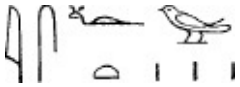
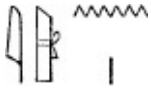
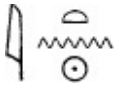
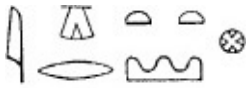


Ȧmentet the funeral mountain or city on the west bank of the Nile



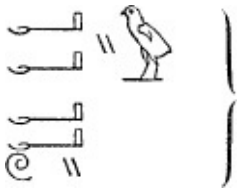
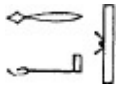
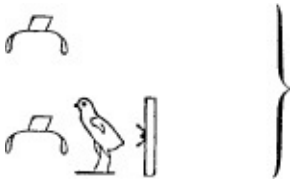
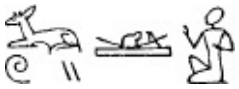
ȧmaχ venerated

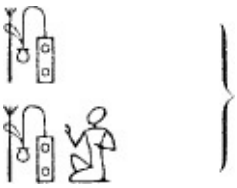
	*Ȧmsu*	name of a god or star
	*ȧn*	not, without, destitute of
	*ȧn*	by
	*ȧn*	to bring, carry
	*Ȧn*	name of a god
	*Ȧnnu*	Heliopolis
	*Ȧnpu*	Anubis
	*ȧnnu*	skin, colour
	*ȧner*	stone
	*Ȧnt*	name of a female
	*Ȧn-ṯes*	a mythological place
	*ȧnet' ḥrȧ*	homage to thee!
	*ȧr*	then
	*ȧri*	to make, maker, to do
	*ȧrit*	work
	*ȧritu*	made
	*ȧru*	forms
	ȧref	therefore

		
	*ȧḫti*	throat
	*ȧs*	tomb
	*ȧst*	tomb
	*ȧsiu*	those who are rewarded with something
	*ȧsfet*	sins, faults
	*ȧsn*	breath of air
	*ȧten*	disk
	*ȧtebui*	the two banks of the celestial Nile
	*ȧqer*	to be prefect
	*ȧqert*	a perfect thing
	*ȧqeru*	perfected divine beings
	*Ȧḳerlet*	a name of the underworld
	*Ȧḳert*	

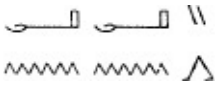
Ā

	*ā*	hand, power

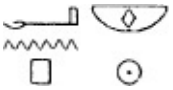
	*āāui*	the two hands
	*āa*	great
	*āāt*	great, mighty
	*āā*	might one
	*āu*	dilatation
	*āut ḏb*	joy, pleasure
	*āu ḥetep*	plenitude of peace
	*āu*	food, cakes
	*āui*	shipwrecked man
	*āb*	to meet
	*āb*	pure
	*ābt*	
	*āmam*	to eat
		scribe



ān



ānāni to break into



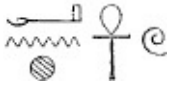
ānp name of a festival



ānχ to live, live!, life



ānχ



ānχu } to live



ānχ-θ

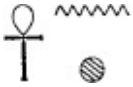


ānχi } living



living beings

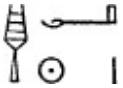




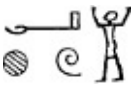
ānχ land of life



āḥ to stand



āḥā period of existence



āχu to lift up, to support



āχ many



āat a kind of stone

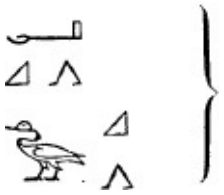




ā ṯtet name of a boat of the sun



āq just, true, equal

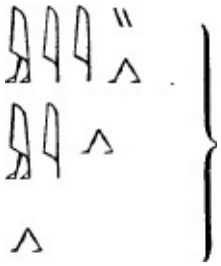


āq to enter, to go in



āqu food

I



i to come



iu to come

U

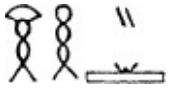
u they, them



uat way, road, path



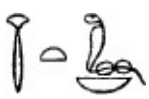
uat roads



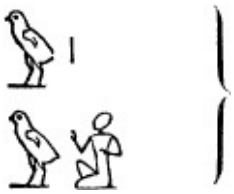
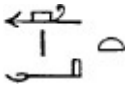
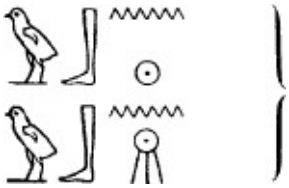
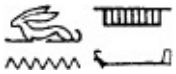
uaḥi to be permanent

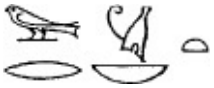
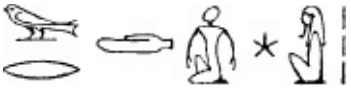
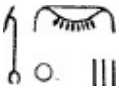
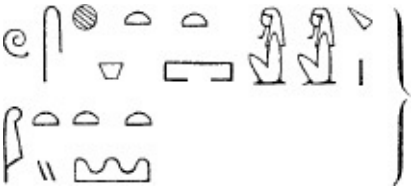
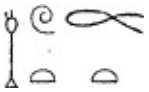
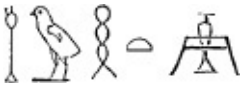
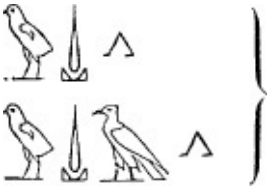


Uast Thebes



Uat'et name of a goddess

	*uȧ*	I, me
	*uȧa*	boat
	*uā*	one
	*uāt*	one
	*uben*	to rise (of the sun)
	*un*	to be, to exist
	*unen*	to be, is
	*unenet*	things which are
	*un*	to open
	*uniu*	openers
	*Un-nefer*	a name of Osiris
	*Unti*	a name of god
	*ur*	great, great one
	*uru*	chiefs
	*Ur*	name of a god

	*urt*	name of a crown
	*urṯ*	those who rest
	*usu*	weak, feeble
	*usm*	electrum (?)
	*user*	to be strong
	*user*	power
	*Usertsen*	a king’s name
	*useχt*	a hall
	*useχtet* *maātet*	hall of double right and truth
	*utit*	mummy bandages
	*utu*	to decree
	*utut*	decree
	*utḥet*	altar of offerings
	*ut'a*	to go forth, set out
	*ut'at*	the eye of the Sun

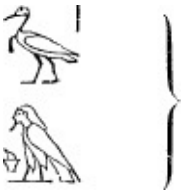


uṯ to shoot out



uṯeṯei commands

B



ba soul



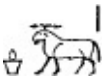
ba divine soul



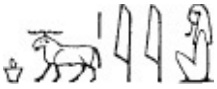
baiu souls



baiu divine souls



ba ram



Bai the divine Ram



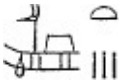
Baba proper name



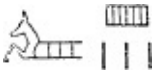
Baabi name of a god



bāḫ to overflow, inundate to flood



bȧt wonders, marvels



bȧt a kind of stone



bȧn evil, wicked



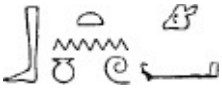
benerȧt graciousness

 *beχenti* pylons

 *beχennu* a kind of stone

 *beseku* intestines

 *betu* to abominate

 *betennu* oppression

P

 P the

 *pa* the

 *Pai* proper name

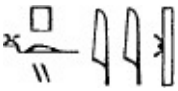
 *Pai* to fly

 *paut* company, cycle

 *paulli* the double company of the gods

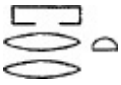
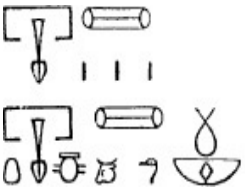
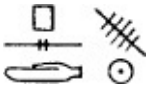
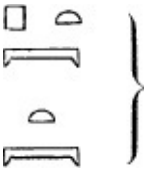
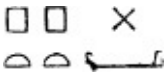
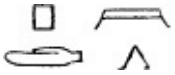
 *Pu* is

 *Pui* this

 *pfi* that

 *pen* this

 *per* house

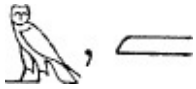
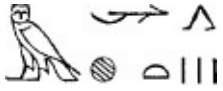
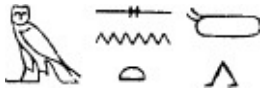
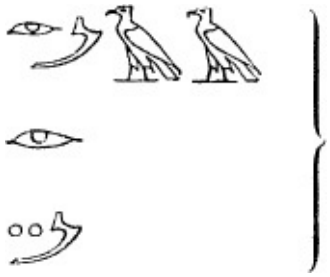
	*per* *peru*	to come forth
	*Perert*	thing which is brought forth
	*Pert*	appearance, manifestation
	*perχeru*	sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.
	*peḥ*	to arrive at, attain to
	*peḥreru*	runner
	*pesṯ*	back
	*pesṯ*	to shine
	*pet*	heaven
	*petpet*	to break open
	*Ptaḥ*	name of a god
	*Ptaḥ-Sekeri-Tem*	the triad of Ptah, Socharis, and Tmu
	*peṯ*	to stretch out, extend

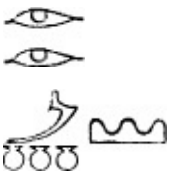
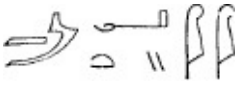
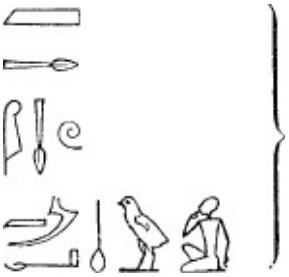
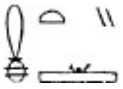
F

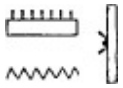
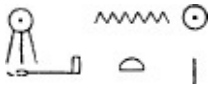
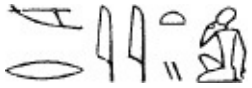
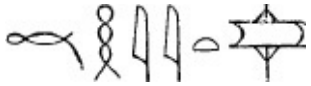


	f	he, his
	*fenṯ*	nose

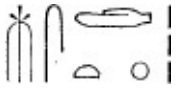
M

	*cm*	in, among, upon, when, as, with
	*emm*	in
	*embaḥ*	in the presence of, before
	*emmā*	with, from
	*em reχ*	knowingly
	*em χenti*	among
	*em χet*	following
	*emχetu*	followers
	*em sent*	round about, following
	*cm sati*	in front of
	*maa*	to see
	maati	the two eyes

	*manu*	the mountain of the setting sun
	*maȧdr*	to be strong, mighty
	*Maāt*	to be right and true, right and truth
	*Maāt*	the goddess of right and truth
	*Maāti*	twofold right and truth
	*Maā-χeru*	one whose word is right and true
	*maāu*	winds
	*mȧ*	like, as
	*mȧti*	like, as
	*mȧn*	daily
	*māχen*	boat
	*māket*	strength, protection
	*Mātennu*	ways, paths

	*Mu*	water
	*mut*	mother
	*men*	to stablish
	*men*	monuments
	*menχu*	beneficent, perfect
	*ment*	pain, sickness
	*ment*	daily
	*mer*	to love, be loved
	*meri*	loving
	*meriti*	beloved
	*meru* *mert*	will, wish
	*mer*	superintendent
	*Mer-ṯesṯes*	a mythological locality
	*meḫit*	north wind
	*meḫta*	dwellers in the north
	*mestu*	what is born
	mestu	children





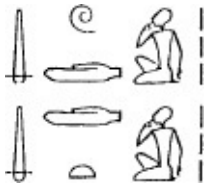
mesṯet — a kind of stone



met — ten

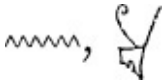


meteru — to bear [false] witness

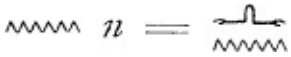


meṯu, *meṯet* — words, speech

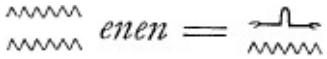
N



n — of, to, before, by, with



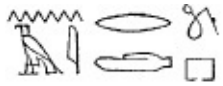
ȧn — not, without



ȧn — not, without



nat — without



a mythological locality,

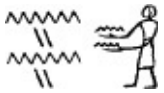




nȧ — I, me



nȧs — to call, invoke, proclaim



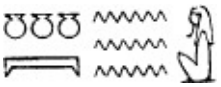
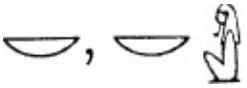
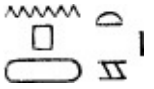
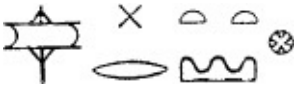
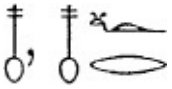
nini — to do homage

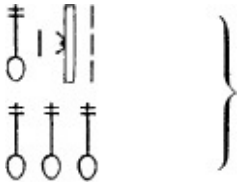
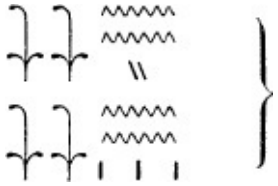
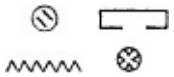
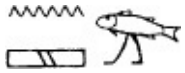


nāāu — winds



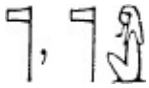
Nārt — name of a god

	*nuȧ*	I, me
	*nuk*	I
	*Nu*	name of a god
	*Nut*	name of a goddess
	*nut*	city
	*nuti*	citizens
	*neb*	every, all
	*neb*	lord
	*nebu*	lords, all
	*nebt*	all, every, lord, lady
	*nub*	to form, to mould
	*Neb-cr-t’er*	name of a god
	*Nept*	inundated land
	*Nef*	him, to him
	*nefu*	winds
	*Nef-urtet*	a mythological locality
	*nefer*	to be good, or beautiful, a good thing

	*nefer-θ*	good
	*nefert*	a good thing
	*neferu*	beauties
	*nemȧ*	to stride
	*nemmȧt*	step
	*nemeḫ*	feeble, weak
	*eneniu*	things which, those which
	*neḫi*	suppliant
	*neḫem*	to deliver
	*Neχen*	name of a city
	*nes*	her, it
	*nes*	tongue
	*neχ*	to enter
	*neχemet*	boat
	*nek*	thee
	ent	of, which



net thou



neter god, divine



neteru gods



neteru gods



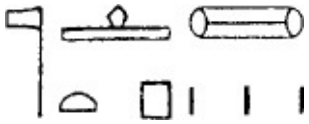
neteri strong



neter ḥenu priests



neter ḥet temple



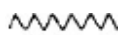
neter ḥetepu divine offerings



Neter-χert

Neter-χertet

the underworld



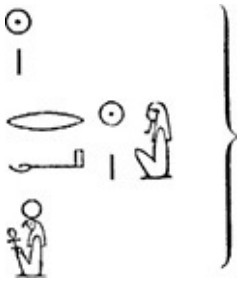
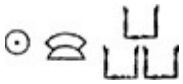
enti of, who, which

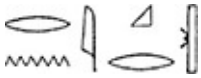
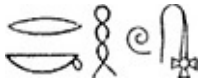
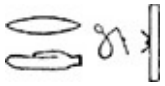
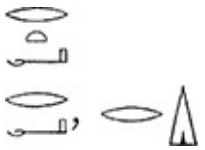


entef he, him

	*entek*	thou
	*net'em*	sweet, pleasant
	*net'esetet*	little

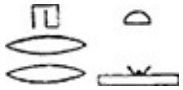
R

	*er*	for, from, against, more than, to
	*er ḥert*	upwards
	*Rā*	the Sungod
	*Rā-Ḥeru-χuti*	Rā-Harmachis
	*Rā-χā-kau*	prenomen of Usertsen III.
	*Rā-χeper-ka*	prenomen of Usertsen I
	*Rā-Tem-χeperiȧ*	a triad of gods
	*re*	mouth
	*re-per*	temple
	*re-peru*	temples
	eref	therefore

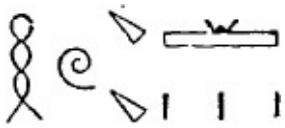
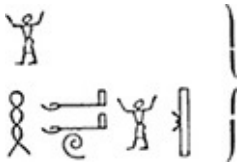
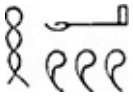
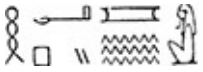
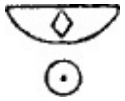
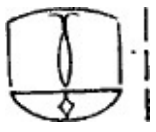
	*ren*	name
	*Ren-ȧqer*	a proper name
	*renpit*	year
	*renput*	years
	*reχ*	to know
	*reχit*	intelligent beings
	*rekḫ*	name of a festival
	*rekḫu*	heat
	*ret* *reθ*	men and women
	*ruṭ*	to grow
	*erṭāt* *erṭā*	to give

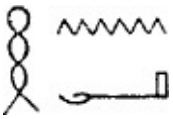
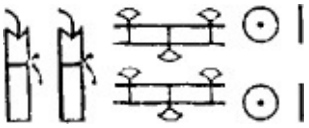
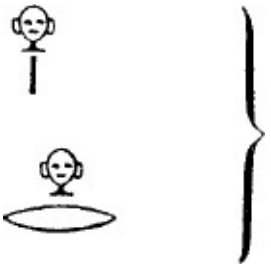
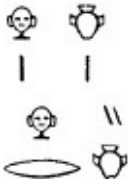
H

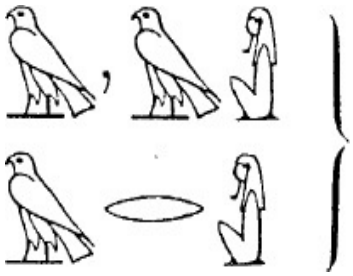
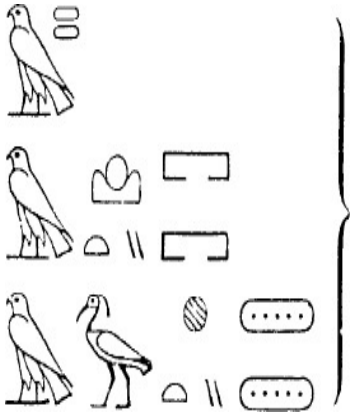
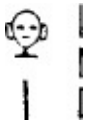
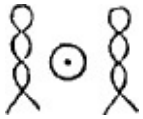
	*hai*	O
	*haker*	name of festival

	*hamemet*	human beings
	*hennu*	to praise
	*hennu*	praises
	*hru*	day
	*hereret*	what is pleasing

Ḥ

	*ḥaiu*	naked man
	*ḥatu*	foul, filth
	*ḥu*	food
	*ḥāāu*	to rejoice
	*ḥā*	limbs, members
	*Ḥāpi*	the Nile
	*ḥeb*	festival
	*ḥebu*	festivals
	*ḥebsu*	clothing

	*ḥept*	to embrace
	*ḥems*	to sit
	*ḥemt*	wife
	*ḥen*	Majesty, priest
	*ḥenā*	and, with
	*ḥenti*	two periods of 60 years each
	*ḥent*	mistress, lady
	*ḥer*	to, for, on, upon, by
	*ḥer-ȧb* *ḥeri-ȧb*	within
	*ḥer entet*	because
	*ḥers*	thereat

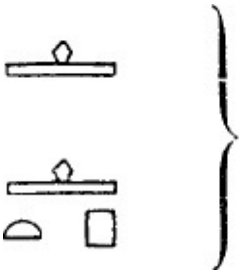
	*Ḥeru.*	Horus
	*Ḥeru nub*	golden Horus
	*Ḥeru-Xuti*	Harpocrates
	*ḥrȧ*	face
	*ḥrȧu*	faces
	*ḥeru*	terrors
	*ḥert*	celestial regions
	*ḥeh*	eternity
	*ḥesu*	to be pleased



ḥesu
ḥestu
} favours



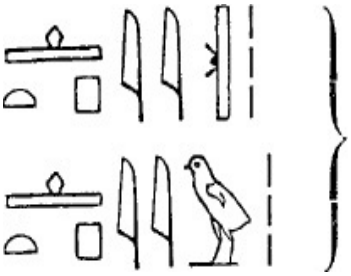
ḥesui favoured ones



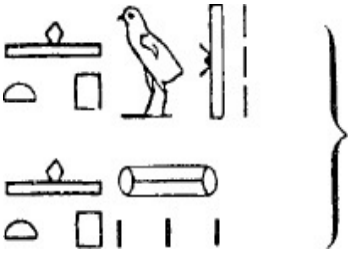
ḥetep to rest, to repose, to be at peace, to set down, peace, to set (of the sun)



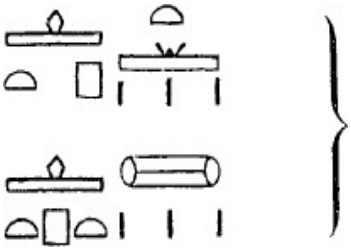
ḥetep offering



ḥetepiu those who give peace



ḥetepu offerings



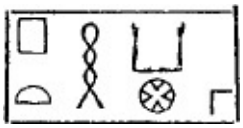
ḥetepet offerings



ḥetrȧ to pay something due



Ḥet-hert Hathor



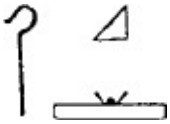
Ḥet-Ptah-ka Memphis



ḫet' white



ḫet't'ut light

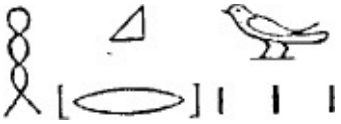


ḫeq to rule



ḫeq beer, ale





ḫeqert hungry



Ḥeqt name of a goddess

χ



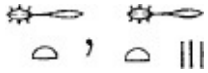
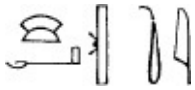
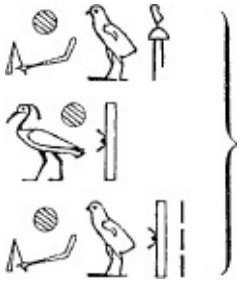
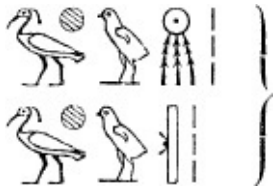
χaut table, altar

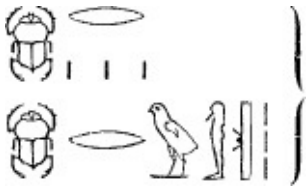
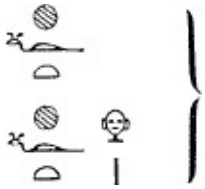
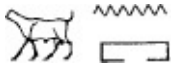
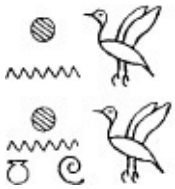


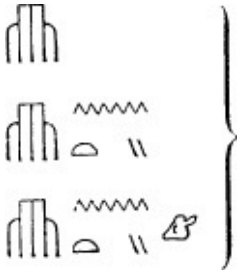
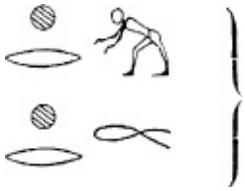
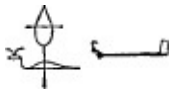
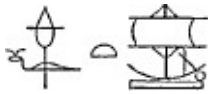
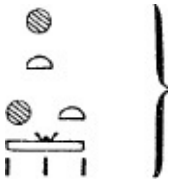
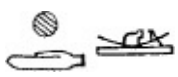
χauit altar



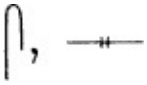
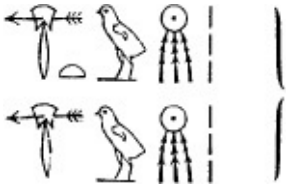
χabesu stars

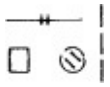
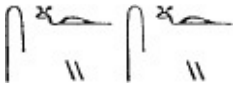
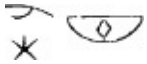
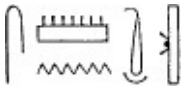
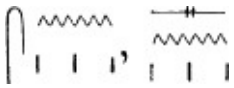
	*χat*	dead body
	*χat*	body, bodies
	*χā*	to be crowned
	*χā-θȧ*	crowned
	*χā*	crown
	*χu*	a spiritual part of a man
	*χu*	to glorify, be glorified, to protect
	*χu*	rays of light
	*χu*	shining, spiritual beings
	*χut*	horizon
	*χebent*	sin, wickedness
	*χeper*	to come into being

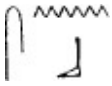
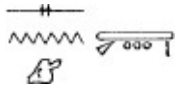
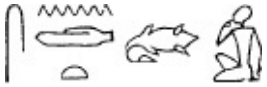
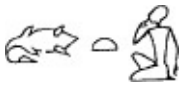
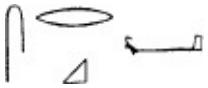
	*χeperu*	product, what exists
	*χeperu*	transformations, forms of existence
	*χeperȧ*	a god of creation
	*χeft*	towards, opposite, in face of
	*χefta*	enemies
	*χemt*	three
	*χemt*	copper, bronze
	*χnem*	to join, to unite
	*χnemu*	a god of creation
	*χen*	interior of
	*χen* *χennu*	to alight, to hover over
	*χenp*	to draw out

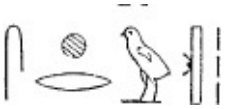
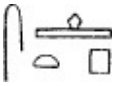
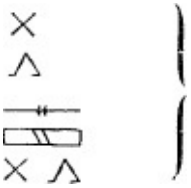
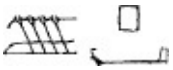
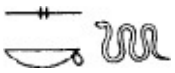
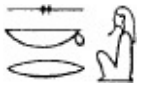
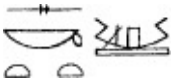
	*χenti*	before, dwelling at
	*χensu*	name of a god
	*χer*	under, to, with
	*χer*	to cast down, be overthrown
	*χer-āba*	a city near Memphis
	*χeru*	voice, word
	*χer ḥebu*	chief readers
	*χesef*	to meet, to repulse
	*χeseft*	to sail up the river
	*χet*	things
	*χet*	to float down the river

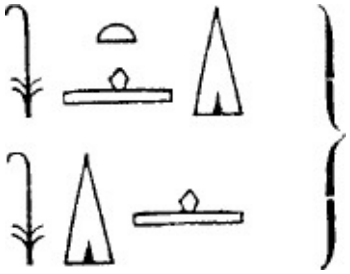
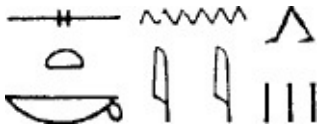
S

	*s*	she, it, her, sign of the causative
	*sa*	son, child
	*sa Rā*	son of the Sun
	*Sa*	the god of intelligence
	*sam ta*	burial
	*sat*	earth
	*satu*	to shine, rays
	*sȧs*	six
	*sȧm*	to eat
	*sāmiu*	devourers
	*sānχ*	to vivify
	*sār*	to bring forward
	*sā ḥ̣ā*	to make to stand up
	*sā ḥ̣ā*	the spiritual body
	*su*	he, him

	*suat*	to make to travel
	*Seb*	the god of the earth
	*sebu*	doors
	*seb*ȧ*u*	fiends
	*sebi*	to pass on
	*sep*	case, moment, time
	*sep sen*	twice, duplicity
	*sepu*	times
	*sefisefi*	abundance
	*smauii*(?)	uniter of North and South
	*sem*	to guide, leader
	*sm*ȧ	to accuse
	*sm*ȧ*t*(?)	half monthly festival
	*smen*	to establish
	*sen*	they, them
	sen	two

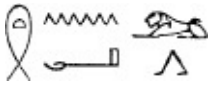
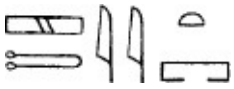
	*sent*	twice
	*sen*	brother
	*sensen*	bases of statues
	*senb*	good health
	*sennu*	image
	*sen ta*	adoration
	*sen.tet*	to fear, fear
	*sen.tet*	timid man
	*seru*	nobles, chiefs
	*serq*	to make to breathe
	*sexa*	to remember, remembrance
	*sexu*	to glorify
	*sexeper*	to make to come into being
	*sexem*	shrine
	*sexem*	strong
	*sexeniu*	those who make to alight

	*sexer*	to overthrow
	*sexeru*	things which go on, affairs, plans, schemes
	*sexet*	to be overthrown
	*scḫeru*	to drive away
	*seḫef*	to illuminate
	*seḫeq*	to cut, to sever
	*seḫetep*	to lay to rest, to appease
	*seχ*	to pass, motion
	*seχcp*	to receive
	*sek*	infinity
	*sek*	to draw on
	*seku*	those who set
	*Seker*	name of a god
	*seker*	name of sacred boat
	*sektet*	a boat of the sun

	*seqa*	to exalt
	*seḳer*	silence
	*sta*	to be towed along
	*setem*	to hear
	*suten*	king, royal
	*suteni*	sovereignty
	*suten ān*	royal scribe
	*suten net* (or *b ȧt*)	King of the North and South
	*Suten-ḥenen*	Heracleopolis
	*suten ḥetep ṭā*	give a royal offering!
	*setekeni*	those who make to enter
	*st'ert*	a lying down
	st'eri	a lie down

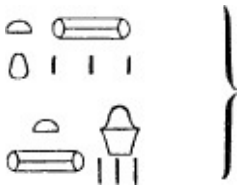
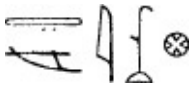
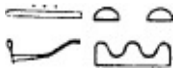
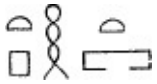


SH

	*χāt*	slaughter
	*Śu*	name of a god
	*χu*	light
	*χeps*	sacred, holy
	*χem*	to go
	*χen*	to curse
	*χenār*	to repulse, be repulsed
	*χenbet*	body
	*χesi*	to follow
	*χet Ḥeru*	“Lake of Horus”, a mythological locality
	*χeta*	hidden
	*χeθit*	hidden place

T

	*t*	thee, thou

	*ta*	bread, cakes
	*ta*	land, the earth
	*taui*	the lands of the North and South, the world
	*Ta-meri*	a name of Egypt
	*Ta-t'esertet*	the underworld
	*tu*	thee, mark of the passive
	*tepi*	to smell
	*tepḥet*	storehouse
	*tef*	father
	*Tem* *Temu*	a god of Heliopolis
	*tem ib*	strong of heart
	*temt*	sledge
	*ten*	ye, you
	*ten*	how many
		morning and evening

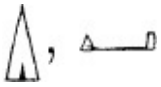


tr̀ui

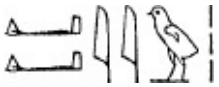


teχenui a pair of obelisks

Ṯ



ṯā to give, giver



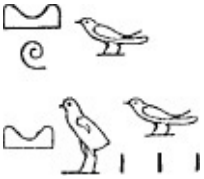
ṯāṯāiu givers



Ṯāṯāu name of a man



ṯu mountains



ṯu

ṯu

evil, sin



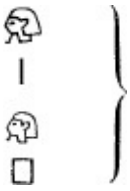
ṯua a hymn of praise



ṯuau to praise, adoration



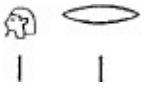
ṯuat the underworld



ṯep head, upon, first



ṯept name of a festival



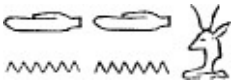
ṯep re utterance



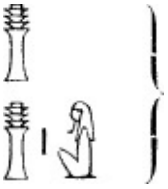
ṯemu to pronounce



ṯemt knife



ṯenṯen confidence, boldness



ṯeṯ the trunk containing the body of Osiris



ṯeṯṯeṯ to be stable, firm



ṯeṯṯeṯit duration



Ṯeṯṯeṯu



Ṯeṯṯu

name of a town



ṯeḳau to see

TH



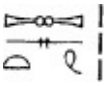
θ thou, thee



θen ye, you



θent-nubt name of a woman

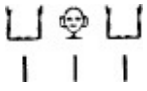


θest vertebrae

TCH

	*t'a*	to go forth
	*t'a*	husband
	*t'ai*	fiend
	*t'fau*	funeral food or meals
	*t'et*	body
	*t'etta*	eternity, for ever
	*t'eṯ*	to speak, to declare
	*t'eṯet*	words, things said

K

	*k*	thou, thee, thy
	*ka*	the double of a man
	*kau*	doubles
	*ka*	a divine doubles
	*karȧ*	shrine
	*kaḫrȧka*	a festival



kuȧ I, me



keḥek old age

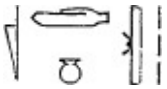
Q



qemāiu those in the south



qereset burial



qeṭ dispositions, natures

Ḳ



ḳer silence



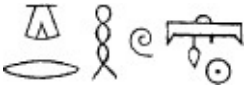
ḳer wicked, evil



ḳer to possess



ḳer-tu furnished



ḳerḥu night

www.doverpublications.com